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BISHOP HALL'S WORKS.

VOL. XII.

MISCELLANEOUS.

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THE WORKS

OF

JOSEPH HALL, D.D.

SUCCESSIVELY BISHOP OF EXETER AND NORWICH:

WITH SOME ACCOUNT OF HIS LIFE AND SUFFERINGS,
WRITTEN BY HIMSELF.

A NEW EDITION, REVISED AND CORRECTED:

WITH CONSIDERABLE ADDITIONS, A TRANSLATION OF ALL THE LATIN PIECES,
AND A GLOSSARY, INDICES, AND NOTES.

IN TWELVE VOLUMES.

VOL. XII.

OXFORD: D. A. TALBOYS.

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ERRATA.

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MUNDUS ALTER ET IDEM:

SIVE

TERRA AUSTRALIS

ANTEHAC SEMPER INCOGNITA;

LONGIS ITINERIBUS PEREGRINI ACADEMICI NUPERRIME ILLUSTRATA.

AUTHORE

MERCURIO BRITANNICO.

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ADVERTISEMENT, BY THE EDITOR.

The first edition of the "Mundus Alter et Idem" was published without place or date; reprinted at Hanau, in Germany, 1607, 12mo; and often afterwards. On commencing the study of Divinity, the author appears to have neglected the sportive ebullition of his youth, as a trifle unworthy of publication: and it is to his friend William Knight (to whom he had entrusted his MS.) that we are indebted for the preservation of a Satire, worthy to rank beside, if not above, More's Utopia, Bacon's Atalantis, and Campanella's City of the Sun; and reputed to have given the hint to Swift for the Travels of Capt. Lemuel Gulliver. "Last of all," says a literary chronicler of the 17th Century, after enumerating several works of fiction of the like kind, "the *Mundus Alter et Idem* of a certain Englishman was not long since published: a Satire against the corrupt manners of the present age; in which, while he assigns separate stations to the several vices, and distinguishes the nations inhabiting them, and the places themselves, by names ingeniously compounded and feigned, suitably to the nature of every thing, he, in my opinion, founds a Poneropolis (a City of the Wicked), which will no less divert the readers, than inflame their minds with the love of virtue."—Naudæi Biblioth. Polit. Crenii., edit. 1692, p. 517. Cited by Bayle, art. Hall.

Of this piece there have been two translations. The first (in all probability) is as follows: "The Discovery of a New World, or a Description of the South Indies, hitherto unknowne. By an English Mercury." 12mo, no date or place. Prefixed is a Dedication, "To the True Mirror of Truest Honor, William Earle of Pembroke," which concludes thus:—"A discoverie and no discoverie, of a world and no world, both knowne and unknowne, by a traveller that never travelled; written first in Latine and no Latine, and now translated and yet not translated, by the same man yet not the same man that first of all pen'd it, your honour's most zealously devoted, J. H." Then follows the Address of "J. H. the Translator, unto J. H. the Author," which is also too rich a morsel of bombast to be omitted:—"Sir, if the turning of your witty worke into our mother tongue doe distast you, blame not any but your selfe that wrote it. Language doth not alter the sence of any thing. I had as leeve one called me knave in English as in Italian. Where I varye from your originall, it is eyther to expresse your sence, or preserve your conceit. Thus I hope to hear you satisfied: for others, if any snarle, Ile bite as deepe as they; since

Wrong and Revenge infuse more fervent spirit,
Then all the Muses can; in right of merit.

Your gravity and place, Envie as well as I must reverence. If you but rest unmoov'd, let any man else kicke, Ile scorne him. Let the whole world of flaring Critiques traduce mee, or no, it skilles not whether: both I am arm'd for, one I looke for, neither I care for. Thus, from him that ever will bee your's resolute, J. H." The translator was John Healey; and his version is not destitute of talent and humour, but trenches too frequently upon the confines of ribaldry, to suit the taste and refinement of the present age. A copy exists in the Bodleian Library.

The second (which is rather an imitation, than a translation, of a portion only of the Mundus) is thus entitled: "Psittacorum Regio, the Land of Parrots, or the She-Lands: with a Description of other strange adjacent

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Countries, in the Dominions of Prince de l'Amour, not hitherto found in any Geographical Map. By one of the late most reputed wits." With a Frontispiece, and Præadmonition to the Reader. 1669, 12mo. The reader of Bishop Hall will probably be satisfied with the title, as it stands above, without desiring any portion of the contents. There are copies in the Bodleian and British Museum Libraries.

Mr. Pratt had once intended to give a translation of the "Mundus Alter et Idem;" but found the original, he says, to require so much delicacy in rendering, and so much erudition in elucidating, that he eventually abandoned the design. After such an avowal from his predecessor, the present Editor feels less ashamed to acknowledge, that, on the same grounds, he has shrunk, after repeated efforts, from a task, which he feels he would only fail in attempting. With this apology, he repeats the hope expressed by Mr. Pratt, that some person of leisure and ability may yet be induced to present so fine an example of Satirical Irony, in a suitable style, to the acceptance of the English reader.

P. H.

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HONORATISSIMO DOMINO,

NEC MINUS VIRTUTE SUA QUAM SPLENDORE GENERIS ILLUSTRI,

DOM. HENRICO

COMITI HUNTINGDONIÆ,

MUNDUM SUUM

SUPPLEX VOVET

MERCURIUS BRITANNICUS.

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LECTORI

SALUTEM.

Præter spem, amice Lector, nec tempestatibus actus, nec diuturnâ maris jactatione lassatus, sine ventis, sine velis, in novum mundum appulisti.

Ubi, postquam terrarum amplitudinem, regionum situm, populorum mores et ingenia, universi denique faciem et habitum rectè perlustraveris; adeò hujus veteris mundi formam agnoscas, ut licèt alterum videas, eundem tamen credas.

Fortasse cogitas hunc nostrum decrepitum filium tandem sibi prorsùs consimilem peperisse. Prolem sæpè quidem parentis naturam mirificè referre experientia docet, et poëta:—

Qui viret in foliis venit à radicibus humor;
Et patrum in natos abeunt cum semine mores.

Verùm mundum nostrum senem non sexagenarium, sed jam ferè sexmillenarium procreâsse, ab omni ratione doctrinâque philosophicâ immanè quantum discrepat!

Atque, si maximè fuisset mundus ejusmodi generatrice facultate unquam præditus; nonne vegetioribus suis annis potiùs eam exercuisset, filios produxisset? Ipsius etiam nati, jamdudum adulti, eâdem virtute genus latè propagassent: adeò ut licèt non in immensum, in tantum tamen processisset generatio hæc, totque extitissent partim juniores partim seniores mundi, ut nullus Alexander quos superaret mundos, sed mundi quidem, à quibus superarentur, Alexandros desiderarent.

Equidem, quod ad me attinet, existimo hunc quem nunc ut novum intueris mundum, illum ipsum esse, de quo tot ante secula somniârunt Platonici: quem et *Mundum Invisibilem* et *Mundi Ideam* nuncupavêre prisci. Si, enim, singula hujus membra et lineamenta rectè perpenderis, accuratèque contemplatus fueris, veram ac vivam hujus in quo degimus mundi ideam et *σύνοψιν*, te perspexisse dixeris.

Qui, igitur, per tot transacta secula chimeriis obtectus tenebris latebat humanum genus; hujus tandem authoris ingenio et labore nobis clarè conspiciendus præbetur. Mundus ille olim invisibilis nescio quo artificio, sive optico sive magico, visui exponitur; et, hoc opere, primùm detegitur.

Ubi illud mihi in primis videtur mirandum, quòd et orbis iste et hic ejus index similem omnino fortunam subire adacti sint. Utérque enim à parente suo, quàm primùm natus, tenebris adjudicatus: utríque à conditore suo lux negata; utríque aliunde concessa. Nullus huic Titan præbebat lumina mundo. Conditus erat, et statim absconditus: nec lux ei spectanda vel speranda unquam, nisi ab hoc ingenio.

Cujus illustre opus latentem hunc obscúrumque mundum è caligine facilè eruisset, modò sibimet ipsi lucem pariter prohibitam vindicare potuisset. Citiùs itaque nobis patuisset iste mundus incognitus, si citiùs prodiisset hic libellus in lucem.

Verùm illius author, mundíque ignoti explorator, qui jam pridem Musis, quarum insignis fuerat cultor, vale dicto, ad Theologiæ sacra se contulerat, iisque jam totus vacat, hæc et nonnulla alia sua commenta Philologa luce et laude dignissima, tanquam levia aut vana aspernatus, nullis precibus induci potuit, ut permitteret in publicum exire. Excusabat, autem, se, juvenili quidem ætate ocióque Academico, hujusmodi quædam, proprii exercitii et oblec-

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tationis gratiâ, composuisse ; sed nunc, quasi nugas inutiles rejicere, abdicare, nec dignari ut suo nomine unquam sub aspectum hominum veniant.

Hinc factum est, ut hoc opusculum, verè elegantissimum ac jucundissimum, diutiùs tenebris obductum delitesceret, et indignis caliginis vinculis teneretur, ne literatorum orbi innotesceret : donec ego, quem author ipse, pro suâ mirificâ humanitate, amici et familiaris loco habebat, bellissimi felicis ingenii partûs infelicem sortem miseratus, omnibus modis et rationibus quibus poteram, quærebam et tentabam, ut eundem carcere suo eximerem, et in libertatem lucémque vindicarem. Cùmque probè perspexissem authoris animum adeò fixum et obfirmatum, ut nullis amicorum petitionibus, rationibus, aut suasionibus à suâ sententiâ moveretur ; nec jam spes ulla restaret, ut novus hic mundus mundo nostro recluderetur ; sanctas sanè amicitiæ leges potiùs movendas duxi, quàm ingenuos cunctorum ubique eruditorum animos dulcissimo hujus fructu gratissimâque voluptate perpetuò privandos esse.

Itaque, ut, quam ipse hinc dulcedinem gustaverim, studiosis omnibus percipiendam præberem, consilium cepi communicandi cum aliis, quod antea me solum penes erat. Sed, priúsquam auderem rem aggredi, multum temporis elapsum est. Hærebam, enim, animo : quia, et audacius factum videbatur ; et charissimi viri, cujus amicitiam semper maximi mihi faciendam statueram, offensam, prout debui, metuebam. Ad postremum, verò, rei pulchritudine victus et captus, cùm existimarem nihil damni aut dedecoris inde posse authori redundare, sed multum potiùs benevolentiæ et famæ, plurimum verò utilitatis et voluptatis literatæ Reipubl. necessariò manare ; non potui mihi ampliùs temperare, quin, amotâ omni hæsitatione, exemplar hujus operis, quod ratione amicitiæ nostræ mihi erat creditum, custodiâ meâ emitterem, et typographorum manibus traderem.

Atque, hoc tandem modo, meâ curâ industriâque, nonnullo etiam discrimine, aperitur tibi, Lector, Novus Orbis, tam diu occlusus e obseratus.

In cujus beneficii mercedem, hoc unum abs te peto et obsecro, ut si quid hinc gratum et jucundum perceperis, velis pro me intercedere apud authorem, quem ægrè laturum vereor, ad sedandum ejus animum, ne ob facinus admissum iniquius quid in me decernat : sed, potiùs, ut, justis adductus rationibus, factum meum benigniùs interpretetur ; meque in solitâ suâ gratiâ adhuc retineat ac conservet.

Ita valeas, Novóque Mundo, quem expectas, lætè fruaris.

GULIELMUS KNIGHT.

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PREFACE.

With some degree of satisfaction, (however qualified by feelings of self-diffidence and self-reproach,) the Editor concludes a labour, the longest and the most arduous of very many which the grace of God has enabled him to sustain in the service of the Church of Christ.

About three years and a quarter have elapsed, since the proposal for a new edition of the Works of Bishop Hall was first suggested to his consideration. The interval between the commencement and the conclusion of his task, has undoubtedly been long: yet not too long, he ventures to submit, for such a work, when, as in the present instance, no arrangement had been previously made for the accumulation of materials, or the investigation of sources likely to yield returns available to the object of the undertaking.

Affection prevails, alas! too often against prudence. An early acquaintance with, and attachment to, the pages of Bishop Hall, might alone have proved sufficient to stimulate the ambition of an admirer to superintend a new edition of his Works, even had there been no inducement, arising from natural vanity, to pay a tribute of respect, however humble, to an honoured and revered ancestor. Truly can the Editor avow, that he would

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rather his descent from the loins of Bishop Hall might be discerned by conformity of spirit, than by identity of name; by an inheritance of Patriarchal simplicity and Apostolic zeal, than by the honours of lineal succession, entailed in a pedigree, or emblazoned on a coat of arms.

The Editor is chiefly apprehensive, lest, in the volumes now presented to the public, more should be expected, than he has either attempted or designed to accomplish. His pretensions have gone but little further, than to meet the demand, long felt and urged, for a fresh supply of matter previously collected; taking occasion, at the same time, to do as much as his abilities and resources might enable him, to confer if it were but a little value on the present, above preceding editions.

The earliest collection of the Works of Bishop Hall is composed of three folio volumes: of which the two first were put forth by the Bishop himself, in 1617, and 1634: the last, after his decease, in 1662. To these is usually added a fourth folio, consisting exclusively of the Paraphrase on the Hard Texts, published in 1633; and also a small quarto, comprising a separate collection of posthumous pieces, and entitled, "The Shaking of the Olive-Tree," in 1660. The Moral Works were likewise collected into a single folio, in 1714. But the first, and hitherto the only edition, at all entitled to the character of completeness, is that prepared by the Rev. Josiah Pratt, and issued in ten volumes, octavo, in the year 1808.

All things considered, the edition just mentioned deserves no little share of praise. Mr. Pratt took the four folios, and the single quarto, as the basis of his publication: but collating each piece with as many of the

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separate editions as could be procured; adding several pieces not incorporated into the earlier collections; and arranging the whole in regular and systematic order.

This, however, was not the whole of the improvement effected by the industry of Mr. Pratt. To the revision of the text,—to the distinction of paragraphs, and the niceties of punctuation,—as also to the notation of chapters, sections, and other divisions, both principal and subordinate, by the use of numerals, and of capital and italic letters,—the greatest care was paid; and while the style of the language was scrupulously preserved, the orthography was conformed (except in the Poetical pieces) to modern usage. The whole of the Scriptural, and many of the miscellaneous references, were verified; and the passages selected for exposition, attached to the Contemplations on the Old and New Testament. Tables of Contents, a Glossary, and an Index, were furthermore provided in a very full and satisfactory manner; besides occasional annotations, sufficiently useful to cause the reader to regret that they were not more numerous.

The present Editor stands so much indebted, not only to the literary diligence, but to the personal kindness of Mr. Pratt, in preparing his own edition for the press, that he felt he could not do less than thus acknowledge the foundation, on which he has had the privilege of building.

But, to specify, in few words, the peculiarities (may it be said, the advantages?) of the present edition.

Several pieces, some of them by no means among the least important in the entire collection, are now for the first time included among the Works of Bishop Hall. These are distinguished in the General Table of Contents subjoined; and duly assigned, as they occur, to

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their respective sources and authorities. In the course of preparation, each piece has been so revised, as to harmonize with the plan adopted by Mr. Pratt; except that the orthography of the present day (unless interfering with rhyme or rhythm) has been now extended to the whole of the Poetry also.

Something like a general system of correction has been attempted with the Miscellaneous References: and though all has not been done, that might be wished, particularly in introducing uniformity among the variety of names, under which the same individual is frequently represented; yet many hundreds of the most obscure and intricate have been either verified or corrected. Many have been also added (where evidently omitted through inadvertence) to the Scriptural References.

Translations have been furnished to such portions of the Latin Theology (a few small pieces excepted, in the Appendix) as had either been but very inadequately rendered, or had never before appeared in an English form.

On the Satires, considerable pains and labour have been bestowed; and it is hoped that, by the removal of some of their difficulties, their numerous and great beauties may be more generally appreciated than heretofore.

Besides a Table of Contents to the Peace of Rome; and a Table, Index, and Glossary, to the Satires; the General and Glossarial Indices have been considerably enlarged, and an Index of Texts now for the first time added.

A small number of additional Annotations (claiming, like every other contribution of the Editor, the indulgence of the reader) have also been supplied.

Of the printed compositions of the Bishop, the Editor

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is aware of only one, of which he has been unable to obtain a transcript. This is a Congratulatory Poem addressed to King James the First on his Accession to the Throne, in 1603. But one copy is known to exist, and that imperfect at the end: and as the Editor has made several applications to the owner (a Barrister in London, well known for his literary rarities) without the happiness of obtaining so much as a reply, he can say nothing of the contents of the volume, or of the ground on which it is attributed to the Bishop.

Various productions of the same Author are said to exist in MS. Some, which have been so represented, the Editor has seen; but none, the authenticity of which could be so far ascertained, as to render their adoption desirable.

It now only remains for the Editor to express his thanks to the many friends, and many strangers, who have shewn the greatest readiness in rendering him any assistance within their power. Names of higher note in the literature of their country he forbears to mention, lest he should seem to claim the familiarity of acquaintance, where he has nothing but a sense of gratitude to confess. But he cannot help acknowledging the valuable assistance he has received from many of the Theological and other Booksellers in London; without whose hints and helps indeed the present edition of Bishop Hall would have been distinguished by a far smaller amount of augmentations and amendments.

Of the Notes, it is to be observed, generally, that those which bear no signature, are the Bishop's. Those of the former Editor have now his name appended. In the Introductory portions, are a few, borrowed from Mr. Jones, the late Biographer of the Author: and in several of the Devotional and Practical pieces, a few

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others, from Mr. Cattermole, the Editor of a small volume of Treatises selected from the Works of Bishop Hall. For those to which the letter H. is attached, the present Editor is responsible. Of the rest, explanations are supplied, in the several instances where they occur.

PETER HALL.

CHELSEA, AUGUST 28TH, 1839.

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offered to the public peace; it happened, just the contrary, (an event greatly to be deplored!) that from that very source the seeds of altercation and discord, unhappily scattered throughout the field of the Church, sprang up on every side. Nor, if I may venture to prognosticate, will there be ever a deficiency of materials for dissension, till that disastrous harvest shall have been rooted out by public authority: to which end, the princes of the earth should be petitioned, that an assembly of learned divines may be convened without delay, and that, with submission to the authorities of the land, their deliberations may be allowed for the removal of all offences, whether of word or sentiment.

Moreover, till this can be accomplished, the most learned men among our dear brethren should be all admonished and intreated, so far to study peace, as to postpone their zeal for words, and to exert their whole endeavours on the settlement of real and actual differences. For ourselves, our solicitude is this, that, by our persuasions, the truth of God may find its place in the hearts of men. Now, if this can be effected by any kinder and gentler method, were it not far more pleasant and suitable, than that, by a sterner and harsher mode of action, we should excite the displeasure and reluctance of the weaker sort? He who handles my wound most tenderly, provided he effects as speedy a cure, this is the man I should most esteem my friend.

Well, but were it not that we hesitated a little about the thing itself, we should scarcely think it worth our while to make so much ado about words. Some part of our controversy, I confess, may refer to the principles that give life and motion to our thoughts; but it is so small a part, that while an eye-witness can hardly perceive it, a peace-maker need scarcely notice it. I observe that the sentiment of either party tends equally to the result of theological truth, though not perhaps without some disagreement by the way: but there is no reason why we should be so very scrupulous about every single foot-step, when, after a separation of a mile or two, we are sure of pursuing the same course to the end. One prefers the softer path; another the hard and flinty: each leads straight to the same goal: what occasion here for altercation?

But if each of them (as is the case) will maintain his own opinion, and neither of them consent to give place to the other, when expressing the sentiment of his mind with some small variation, and the strife, hitherto existing between the parties, be thus unhappily continued; I would recommend my brethren, above all things, to adopt a rule, which, in all controversies of this kind, I have ever found the safest and most useful: to betake ourselves to more general forms

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expertus sum: ut ad generaliores quasdam enuntiandi formulas confugiamus; neque ultra terminos, ita fixos, sinatur alterutrius partis discursus evagari. Quod de doloso communiter dici solebat olim, liceat mihi de pacifico dicere; versatur ille in generalibus: nec quid pensi habet ad specialissima quæque descendere. Nempe, ex imis illis conceptuum humanorum fractionibus ac divisiunculis, nimiò quàm accuratis, oriri solent discordiæ inter illos, qui vel de proximis rerum capitibus perpacatè consentirent. Hâc profectò ratione, plurimæ, quibus Orbis Christianus miserè conflictatur, lites sopirentur.

Cautè tamen istic, et non sine summâ fide ac sanâ discretione, procedendum est; ne, fortè, dum paci nimiùm intenti sumus, veritatis integritatem vel violemus vel iniquè supprimamus. Ubi, ergo, de ipsis Christianæ Fidei capitibus, deque summâ religionis quæstio est, nihil non urgeri debet, in quo salus vertitur hominis Christiani: nihil istic non momentosum, et quovis dignum certamine videri debet. Sed, ubi de dogmatibus quibusdam ferè adiaphoris, deque tricis (uti fit) scholasticis, à salutis sive spe sive periculo longè alienis, disputatur; non est quòd nimis anxiè singula disquiramus, et de minimis quibúsque opinionum apicibus curiosiùs contendamus: sat erit in generalioribus quibusdam exprimendi modis conspirâsse.

Quòd si qui sint opinionum suarum paulò tenaciores, qui de levissimis quibúsque controversiarum particulis, veluti pro aris ac focis, digladiari malunt; valdè expediens fuerit, illud unum præcipuè accurare, ut isti, moderatis quibúsque agendi rationibus, si fieri possint, convincantur. Inter quas nulla mihi, seriò cogitanti, occurrit probabilior, quàm ut certæ quædam figantur regulæ dogmaticæ, irrefragabiles illæ quidem, et utrique parti in confesso; ad quarum veluti examen utrorumque sententiæ reducantur exigantúrque.

Certum est, enim, vera quæque ubique *συναληθεύειν*. Quæ, ergo, inter se comparata, ab indubitatè veris dissonare deprehenduntur, in falsi suspicionem justissimè incurrunt.

Ut in hisce, quas modò sub manibus habemus, controversiis, sunto, si placet, hujusmodi.

1. Fieri non potest, ut voluntatis Dei, quæ omnium causa est, causa detur ulla: nempe hoc foret, præter curiosam quandam insolentiam, ultra infinitum procedere.

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Correction of pages 485-486 in vol. 8.

EPISCOPAL ADMONITION[a],

BY THE RIGHT REVEREND FATHER IN GOD,

DR. JOSEPH HALL,

LATE LORD BISHOP OF EXETER,

SENT IN A LETTER TO THE HOUSE OF COMMONS,

April 28, 1628.

LONDON, PRINTED FOR C. G. 1681.

GENTLEMEN,—For God's sake be wise in your well-meant zeal. Why do you argue away precious time, that can never be revoked or repaired? *Woe is me! While we dispute, our friends perish, and we must follow them!* Where are we, if we break? And, I tremble to think, we cannot but break, if we hold so stiff. Our liberties and properties are sufficiently declared to be sure and legal: our remedies are clear and irrefragable. What do we fear? Every subject sees the way now chalked out for future justice; and who dares henceforth tread besides it? Certainly, while parliaments live, we need not misdoubt the violations of our freedoms and rights. May we be but where the Law found us, we shall sufficiently enjoy ourselves and ours. It is no reason to search for more. *Oh, let us not, whilst we over-rigidly plead for an higher strain of safety, put ourselves into a necessity of ruin, and utter despair of redress!* Let us not, in the suspicions of evils that may be, cast ourselves into a present confusion! If you love yourselves and your Country, remit something of your own terms: and since the substance is yielded by your *noble patriots*, stand not too rigorously upon points of circumstance. *Fear not to trust a good King, who, after the strict laws made, must be trusted with the execution.* Think that your country, nay, and Christendom, lies on the mercy of your present resolutions. *Relent, or farewell welfare! From him, whose faithful heart bleeds in a vowed sacrifice for his King and Country,*

EXETER.

[a] Now first printed from a broad-side preserved in the British Museum: though neither the matter, nor the style, nor even the signature, would seem to warrant the suggestion, that the author was Bishop Hall.—H.

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A SHORT ANSWER

TO THOSE

NINE ARGUMENTS,

WHICH ARE BROUGHT AGAINST THE

BISHOPS SITTING IN PARLIAMENT.

THOSE reasons had need to be strong, and the inconveniences heinous, that should take away an ancient and hereditary right, established by law. These are not such.

1. To trade in secular affairs, and to be taken up with them, is indeed a great and just hindrance to the exercise of our ministerial function: but, to meet once in three years in a Parliament, for some few weeks, at the same time when we are bound to attend Convocation business, is no sensible impediment to our holy calling.

2. We do, indeed, promise and profess, when we enter into Holy Orders, that we will give ourselves, so much as in us lies, wholly to this vocation: will it therefore follow, that we may not, upon any occasion, lend ourselves to the care of the public, when we are thereunto called? And if, this notwithstanding, we may, yea must take moderate care of our household affairs, and the provision for our family; why not as well of the Commonwealth?

3. For ancient Canons of Councils, will they be content to be bound by them, who urge them upon us? or, will they admit some and reject others? or, will they admit them, where they are contrary to our own laws? Now our Clarendon Constit. have, expressly, *debent interesse omnibus judiciis.* The Canons, therefore, must yield to them; not they to the Canons.

4. Twenty-four Bishops have dependance upon two Archbishops:—When was it otherwise? Is it not so in all subordinations of government? If this be a just inconvenience, let all be levelled to an equality, and that shall end in a certain confusion. But they swear to them canonical obedience:—True; but it is only *in omnibus licitis et honestis mandatis.* The supposition implied must needs savour of uncharitableness; that the Metropolitans will be still apt to require unlaw-

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ADDITIONAL NOTES TO THE SATIRES.

ADVERTISEMENT, p. 137. To other testimonials may be added one from "Shakspeare and his Times," by the late Dr. N. Drake; Lond. 1817, 2 vols. 4to.:—"The Satires of Hall exhibit a very minute and curious picture of the literature and manners, the follies and vices, of his times . . . . Poetry was the occupation merely of his youth; the vigour and decline of his days being employed in the composition of professional works, calculated, by their piety, eloquence, and originality, to promote, in the most powerful manner, the best interests of morality and religion." (vol. i. p. 267.)—H.

WARTON'S Remarks, pp. 145, and 147.—Few books have contributed more to a right and popular appreciation of some of the best of our early literature, than "The Poetical Decameron, or Ten Conversations on English Poets and Poetry, particularly of the Reigns of Elizabeth and James I. By J. Payne Collier." Edinb. 1820, 2 vols. 12mo. The substance of two passages the Editor cannot refrain from giving precisely in the words of the Author. The former is from the Third Conversation, and refers to the claim asserted by Hall, as the First English Satirist:—

"MORTON. The late Mr. Beloe, in his "Anecdotes of Literature and Scarce Books," has very satisfactorily proved that Bishop Hall was the "*second* English Satirist," and Dr. Thomas Lodge the *first*.

BOURNE. And I think I can as satisfactorily prove, that Hall was only the *third*, Lodge the *second*, and Dr. Donne the *first* English Satirist. * * *

ELLIOT. How do you shew that Dr. Donne wrote his Satires before 1597, the date of Bishop Hall's work?

BOURNE. By a manuscript copy of the three first Satires preserved in the British Museum, (among the Harl. MSS. No. 5110): it is entitled "Ihon Dunne his Satires. Anno Domini, 1593." Of the authenticity, as well as the correctness of the date of this document, I imagine, there can be no doubt.

MORTON. You have heard of no printed copy of so early a date?

BOURNE. No: but printing has in truth nothing to do with the question, who was the first English Satirist. It is enough for me to shew that Dr. Donne was the first, about that time, who wrote several *Satires in English*, so called."—(vol. i. pp. 154, 155.)

The latter is from the Fourth Conversation; relating the quarrel (as rumoured) between Hall and Marston, and recording the Epigram charged (truly or falsely) against Hall, as the head and front of his offending:—

"BOURNE. I will explain how Hall fell foul of Marston, and Marston, in return, of Hall. In his "Pygmalion's Image," and "Certaine Satyres," Marston treats Hall rather severely, accusing him (as indeed Warton does in his History of English Poetry) of being mysteriously obscure, and dealing in "Sphynxian riddles," as well as taking him to task for his abuse of the "Mirror of Magistrates" in his fifth Satire. . . . Accordingly, (if Marston be to be relied upon,) Hall wrote an Epigram, "which he caused to be pasted to the latter page of every *Pygmalion* that came to the stationers of Cambridge." This Epigram is given by Marston in the following terms:

"I askt Phisitions what their counsell was,
For a mad dogge, or for a mankind asse?

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They told me, though there were confections store
Of poppie-seede, and soueraigne hellebore,
The dogge was best cured by cutting and *kinsing*,
The asse must be kindly whipped for winsing.
Now then, S. K., I little passe
Whether thou be a mad dogge or a mankind asse."

Elliot. Marston, I suppose, inserts it for the sake of adding his own answer: but the Epigram appears to me to be rather coarse than keen.

Bourne. Hall was probably too angry to be severe, and Marston's reply is much in the same spirit. At the word "*kinsing*," Marston inserts a note, "Marke the witty allusion to my name;" meaning his assumed name of Kinsayder: and, after giving as a motto, "*Medice, cura teipsum*," he speaks thus:

"Smart ierke of wit! Did euer such a straine
Rise from an apish school-boye's childish braine?
Dost thou not blush, good Ned, that such a sent
Should rise from thence, where thou hadst nutriment?
Shame to Opinion, that perfumes his dung,
And streweth flowers rotten bones among!
Juggling Opinion, thou inchaunting witch,
Paint not a rotten post with colours ritch."

Morton. Though Marston does not retort "mad dogge" and "mankind asse" upon Hall, he is not at all behindhand in vulgarity." (vol. i. pp. 231-233.)—H.

BOOK II. Sat. 2. line 10. note [e]. All the editions concur in reading *love's decay*, though almost naturally suggesting a misprint for *lore's decay*, and thus warranting the interpretation proposed by Mr. Maitland.—H.

BOOK IV. Sat. 4. line 1. note [y]. It is asserted that there really was an order of knighthood in the sixteenth century, conferring the appellation of Knights of the Carpet. They are rarely mentioned, however, but in terms of ridicule, by contemporary writers. Thus Massinger, in the Maid of Honour:—

"To men I had forborn it: you are women,
Or, at the best, loose *Carpet-Knights*."

And again, in the Unnatural Combat:—

"These your *Carpet-Knights*
That never charged beyond a mistress' lips
Are still more keen and valiant."

See Dodsley's Old Plays, vol. iii. p. 310. edit. 1780. A volume entitled, "Pendragon, or the Carpet-Knight his Calendar," printed in 1698, 8vo. was, in fact, designed as a Satire upon Sir Roger L'Estrange.—H.

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correction to page 249-250 in vol. II.

question in debate was one of no light moment; namely, whether those should be baptised again, who had received baptism only at the hands of heretics. "It remains," he said, "that we declare, each in his turn, what we think upon this subject; judging no man, and forbidding no man the right of fellowship, though he hold a different opinion from ourselves."

Why multiply examples? You have one, as good as a host, in that flower of princes, Theodosius; whose pious observation to Demophilus the Bishop is common enough: "If you quit peace, I shall order you to quit the Church."

That devout Emperor, burning with zeal for public concord, calls together the Bishops of all denominations, that, a conference being held for deliberation between the parties, a termination might at length be put to their disputes. On a subject of so great importance, he consults Nectarius the Bishop: Nectarius consults Sisinnius his chaplain, a man of great ability, at whose instigation he is said to have returned this answer; that he had better avoid all argumentative debates; for he had ascertained beyond doubt, that disputations have not so much the effect of reconciling schisms, as of inflaming heretics so much the more to contention; that he should rather consult the formularies of faith, refer the disaffected to these standards, and put the question whether they agree to abide by the decisions of the most approved divines. After these preliminaries, he commands that each sect should produce in writing a declaration of its own creed. A day is appointed for this purpose. The Bishops, as the leaders of their respective sects, assemble, and produce their statements. Then the Emperor, having read them all, condemns all the rest as repugnant to the Unity of the Trinity, and tears them in pieces: one only he approves and allows, which holds the Son to be of the same nature and substance with the Father. Meanwhile, he permits the Novatians to retain their places of worship in security; and grants their Church the same privileges which those enjoy, who adhere to the same tenets with himself.

In fact the Novatians themselves, since the name happens to have been introduced, may either instruct us in wisdom, or cover us with shame, by the conduct they pursued on that occasion; for not only their men, but their women and children, unanimously joined hands with the Catholics in building the Church of the Resurrection, and, in alliance with them, contended strenuously against the Arians: and again, in the memorable dispute between the Western and Eastern Churches, about the celebration of Easter, after Victor, Bishop of Rome, had raged so extravagantly, they issued a Canon, pronouncing the period of celebration to be indifferent.

But why dwell any longer on these things? It has always been the custom with Christians, in every age, both to assume

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Christianis hic mos semper fuit, libertatem hanc de rebus parùm gravibus quidlibet opinandi, et sibi assumere et indulgere aliis; dissidentes æquo animo tolerare; juxta illud, non magis vulgi ore decantatum, quàm piorum usu receptum, carmen:

Non eadem sentire bonis, de rebus iisdem,
Incolumi licuit semper amicitiâ.

SECT. 12.

Ubi de summâ rei Christianæ agitur, "Maledictum silentium quod hîc connivet;" ut probè olim Lutherus. Pulchrè Nazianzenus[n]: "Philosophiæ ac Dei amori dediti, quique ante tempus in cœlis civium munere funguntur; tametsi alioqui pacati ac moderati sint, hâc tamen in re lenes et faciles esse non sustinent, cùm per silentium et quietem Dei causa proditur: verum hîc admodum bellaces sunt, atque in confligendo acres et feroces."

Sanè, quod de lege olim Judæi, idem nos de fidei confessione pariter usurpemus licet; "De unâquâque syllabâ magni montes pendent." Literulæ unius mutatio, aut vocalis unius interpolatio, quantas in Ecclesiâ vetere turbas meritissimò cierit, sensit orbis, loquuntur historiæ[o]. Scilicet, quæ sono vix omnino discrepant, re tamen ita toto cœlo distant, ut rectè olim Basilius, Qui divinis innutriti sunt eloquiis, millies mori mavelint, quàm ut literam unam in fidei suæ professione corumpi sinant. Scilicet, hoc non est, quod satrapas ille olim, in Ecclesiâ nugas agere, pro unâquâque fidei particulâ tanquam pro aris et focis dimicare: ni hoc facimus, Christiani non sumus.

Sed et fieri ex adverso potest, ut quæ verborum sono longè alienissima videntur, re tamen accuratiùs pensitata satis convenire comperiantur. Cyrillus et Johannes Antiochenus, pii Episcopi, anathematizarunt se mutuò, hæresin sibi invicem invidiosè impingentes. Postea idem planè sentire intelliguntur. Theodoretus ingerit se huic liti, publicè favet Antiocheno: sat animosè rejicitur: tandem, re penitiùs intellectâ, magnâ cum synodi acclamatione, ut Episcopus planè orthodoxus admittitur[p]. Miserè à se divisas de trium hypostaseωn proprietate ac usu Ecclesias utrasque, Orientales et Occiden-

[n] Naz. Orat. 21. [o] Εν et εκι in ὁμοιούσιος. [p] Synod. Ephes.

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ITINERIS OCCASIO,

ET

ΠΡΟΠΑΡΑΣΚΕΥΑΣΜΑ.

Quæ mihi cum peregrinis omnibus necessitudo quondam intercesserit, et satis norunt Academici nostri, et ipsorum libri φιλιώτικοι et literæ etiamnum abundè testantur: sive huc me illud impulerit Homericum,

——— πρὸς γὰρ Διός εἰσιν ἅπαντες
Ξεινοῖτε, πτωχοῖτε:

seu, potiùs, præter suavissimos illorum mores et ingenia, innata mihi quædam animi sitis et titillatio, à summo discendi studio profecta: neque, enim, quid illustre tulit ulla nostri orbis regio, quod me, jam tum verè Atheniensem percontatorem, diu latere potuit.

E reliquis, postquam mihi multus sermo cum meo Petro Beroaldo, Gallo, et Adriano Cornelii Drogio, Belga, de peregrinationis utilitate subortus fuisset; in quo non injucunda legum, morum, linguarum, urbium collatio amicâ quâdam lite agitata est; "Ego verò," inquit Beroaldus, "adhuc nescio quid sit illud peregrinari. Nam si limen patrium transilire, terram tuæ proximam calcare, fretum aliquod augustius aut flumen (putà Twedam, Rhenúmve) transnavigare, hoc sibi nomen, ut vulgò fieri solet, adsciscat: cùm tamen eodem cælo, iisdem fruare sideribus, vixque mutatam soli faciem animadvertas; non video quid in se durum, aut quid nobile, complectatur. Me jam chari parentes, et tot Montalbanæ amicitiæ, velut longiùs absentem, solicitè domum revocant: ego me, interea, vel præter abstrusiorem Socratis sententiam, domi biennium hoc egisse puto: quantillo, enim, distat à Montalbano Lutetia, à Lutetiâ Caletum, à Caleto Dorobernium! Sanè, ubi terram ipsam cogito, ulnam mihi fortè unam videor; cùm tabulam geographicam, latum digitum; cùm, verò, cælum intueor, nihil quicquam promovisse. Nec video quì mihi minùs Europa quàm Gallia patriæ nomen mereretur: nam, si linguarum varietatem spectes, quis nescit quot in orbe hoc Europæo provinciæ, totidem ab unâ Gallorum gente, et sono et origine penitùs discrepantia

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sermonum idiomata usurpari? si mores et ingenium populi, en tibi hîc orbis, non quidem nostri, sed planè universi expressam imaginem, dum unaquæque provincia in gentis vicinæ mores habitúsque; non secus ac polypus piscis in saxi sibi adjacentis colorem transformatur."

"Atqui nos," inquam ego, "invidemus tibi, seriò, Beroalde, quam tu tantopere contemnis peregrinandi licentiam: qui, miselli homines, testudinum more, domunculis nostris infixi hæremus; dum tu orbis totius delicias liberè intueris, et jam animo benè saturo despicis et conculcas. Si liceret mihi modò Alpinam nivem vel Pyrenæas umbras contueri, quantum ego hoc meis oculis, ocio meo gratularer! ubi quicquid viderem et audirem, documento mihi foret, recentique cognitionis accessione avidum hoc pectus locupletaret."

"Quanta sibi, mi hospes, promittunt absentes!" respondet Beroaldus, "quàmque vana spes lactat sæpe inexpertos! Hâc ego me opinione, domi quondam latitantem, fovere solebam; quam nunc semel meis finibus egressus, inanem comperi ac ociosam. Facilis, enim, est in tantillâ profectione satietas, rerúmque vel non antè visarum novitas opinione rarior. Ita namque parùm à nostris discrepant aliena, ut vel ea, quæ nunc primùm oculis nostris occurrunt, nova tamen videri non possint. Et quid, quæso, est in tam probè notis remotísque parùm terræ partibus, quod homini cordato, minùs tabularum usu et peregrinorum sermone, quàm suis itineribus innotescat? Britanniam vestram descripsit Camdenus: hunc qui legerit, quidni de singulis urbibus ac villis, fluviis et quotquot uspiam cernuntur antiquitatis monumentis, aut stupendis naturæ operibus, absens disceptare possit, non minùs profectò accuratè, quàm qui singula suis oculis perlustrârit? Et quæ tandem pars Europæ, suorum laboribus ac typis illustrata, exterorum oculis minùs patescit? Mores verò populorum si quis desideret, et illi communi quâdam ratione satis noti sunt universis: neque tamen ita sibi constantes, ut singillatim possint cujusquam vel oculis vel calamo comprehendi. Audiant vulgò Galli temerarii; Hispani, arrogantes; bibaces, Germani; Britanni, πολυπράγμονες; Itali, molles; Suevi, timidi; Boëmi, inhumani; Hyberni, barbari ac superstitiosi: quisquámne hominum ita plumbeus est, ut existimet Galliam vix quenquam prudentem, Hispaniam pusillanimum, abstemium Germaniam produxisse? Fallunt, mihi crede, qui animorum compositionem et efformationem morum ita totam cælo tribuunt, nihil ut propriæ cujusque indoli, nihil semini parentis, nihil denique educationis rationi relinquant. En tibi has ipsas Musarum ædes, sub quarum benigniore umbrâ nos feliciter hoc ocio fruimur philosophico: finge tibi ex Italis, Hispanis, Gallis, Danis, Belgis, Polonis, coaluisse pulchellum hunc studiosorum numerum: putásne majorem ingeniorum varietatem inter ipsos, quàm solos vestrates, posse com-

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periri? Quoquò igitur te vertas, non video, aut cur hoc tam compendiarium ac verè sesquipedale iter peregrinationis nomen mereatur; aut quid nobis istinc commodi (modò illustrium doctrinâ virorum, Whitakeri, Rainoldi, Junii adspectum excipias) itinerantibus demum emergat. Ego, certè, Draconem ac Candisium vestrates, ac Sebastianum Delcanum Portugalum, verè dixerim peregrinatos, qui totum hunc orbem, itinere quidem navali, non ita pridem permensi sunt. Neque, verò, nomen hoc invidebo vel Christophoro Colono, qui Occidentalem Indiam, vel Ferdinando Magellano, qui Moluccas, vel Francisco Pizarro et Almagro, qui provinciam Perüanam, vel denique Hugoni Villobeio, qui terram Arcticam primus aperuisse fertur; nec illi demum quisquis fuerit, qui vel novos orbes periculosâ disquisitione invenerit, vel nuper inventos excoluerit. Et, sanè, (licet enim coram vobis tutò fateri) nescio quid mihi mens mea suggerit heroïcum, audere aliquid in hoc genere, quod et hæc ætas stupeat, et posteri nepotes gratâ semper memoriâ recolendum censeant."

Tacuit hîc Beroaldus; et erubuit, acsi aliquid sibi vel audacius vel secretius excidisset.

Cùm Drogius, arridens leniter, "Siccine verò," inquit, "Beroalde, quod tamen ne profari quidem ausus? vel num fortè tibi spes suspensos diutiùs auditorum animos, curiosæ anxiæque inquisitionis eculeo, torquere aliquandiu? vel, denique, num arcanum hoc modestius, quod in pectoris tui intimo conclavi hactenus delituit, egressu primo tot auribus propalari timet? Quicquid sit; en tibi candidam frontem, aures bibulas, fida pectora: nusquam tutius, nusquam opportunius, tam ardui cœpti consilium prodibit in hanc lucem."

"Pol, tu malus es interpres silentii," respondet Beroaldus, "quin illud potiùs conjecturis tuis ultrò immisces, Drogi: quòd, cùm res magnæ non sine magno apparatu longísque præfationum ambagibus, ut viri principes non sine numeroso stipatorum agmine, prodire soleant; ipse rem longè maximam, unius anni prolem, derepentè absque omni præmonitione nudam in medium protrusisse visus sim. Consilium, quidem, istud vobiscum communicare, jam mihi olim ab initio certò decretum erat: quod, tamen, gradibus quibusdam facere volui, et non sine opportunâ animorum præparatione; sine quâ, novi quàm ingrata et insipida videantur, etiam quæ prudentissimè sunt instituta. Nunc, verò, rem totam, ni suspectum vobis velim amorem meum, intempestivo sermone præcipitare mihi necessum video. Faciam, igitur, herclè, citiùs aliquantò quàm sperabam; sed non minùs profectò lubenter: fingite vos, modò, ne quid desit, longam *πρόφασιν*, quam ego mihi proposueram, ordine suo antecessisse. Ægrè me semper habuit, quod in tabulis geographicis usque mihi occurrit, "Terra Australis Incognita:" et,

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sanè, quis hæc, non planè excors, sine tacitâ indignatione legat? Nam si Terram esse norunt, si Australem, quomodo tandem Incognitam asserunt? et, si incognita sit, quìd mihi illius formam, quìd situm unanimes geographi depinxerunt? Ignavi homines, qui quod esse aiunt, se tamen ignorare fatentur! et quousque tandem desides nescire non pigebit, quod à nobis cognosci quadantenus profitemur? Certè, si nemo unquam

——— Fragilem truci
Commisisset pelago ratem[a],

non deforet nobis aliquid, quo pertinacem hanc (quam nos, boni viri, neutiquam dissimulamus) inertiam excusaremus: nunc, verò, cùm undique mare pateat ac tellus; nec quis ferè sit è plebe nautarum, quin ventos, freta, syrtes, portus totius orbis catè norit; apage hanc nimiùm supinam ætatis nostræ socordiam, vel timorem certè plùs quàm fœmineum, et inanem ὑποψίαν, quæ nos alio orbe spoliat non invitos. Nam quod præterea velum obtendemus huic inscitiæ? quid dubitamus? quid formidamus? umbras? nos ipsos? Ibi cælum est: ibi terra: sunt proculdubio et homines, fortasse nostris non parùm cultiores. Quis inter Chinenses tantum acuminis solertiæque expectâsset? quis tot artes, tamque multijugem rerum omnium scientiam? qui, dum nos Musas omnes in hoc Occidentali gurgustiolo inclusas putamus, rident, nec immeritò, quicquid uspiam præter se hominum est: aiuntque se solos verè oculatos; Europæos, unioculos esse; reliquos, quotquot sunt, mortales, cœcutire[b]. Vel, si nemo sit, turpe est sapienti queri solitudinem, turpe metuere. Ista sæpe meditanti ingenuum mihi quendam calorem flammámque in hoc pectore excitavit indignatio; atque hinc orta, quod ab aliis neglectum video doleóque, magnanima vulgóque altior audendi cupiditas."

"Magnum quiddam," Beroalde, "moliris," inquam ego; "et vix operæ mortalis: in quo quicquid fiat, gratulor tibi mentem hanc sanè altam, et te dignam. Sed oportet meminisse, res magnas, quæ, te judice, sine multis verborum præludiis proferri non debent, ut feliciter suscipiantur, majore quidem cogitationum apparatu indigere. Satin' ergo proposuisti tu tibi facinoris tanti pericula, sumtus, difficultatem, spem, exitum, omniáque inter se collata, æquâ judicii trutinâ probè librâsti? Cælum est, inquis: at quod tu, fortasse, vix, præ continuis tenebris, intuebere. Terra est: quam tu, fortè, ob serpentum ferarúmque frequentiam, calcare non audebis. Homines sunt: at quorum tu consortio carere malles. Quid si te Patagonius aliquis Polyphemus medium discerpserit, et jam palpitantem

[a] Horat. lib. i. Od. 3.

[b] Proverb. Chinensium.

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adhuc sentientémque devorârit; ubi nunc es audax orbium indagator? Cogitare ista, quidem, tutum est: cane, si sapis, experiri."

"At tu nescis," respondet Beroaldus, "nescis, hospes, ex adverso meæ terræ incognitæ jacere Promontorium Bonæ Spei. Audendum, scilicet; et sperandum. Illa periculorum spectra terrent imbelles animos, excitant generosos: quorum si habenda esset ratio, nulla nobis regio, nulla urbs, aut domus præter nostram, pateret. Hanc unam ob causam quamdiu latuit Americanus ille orbis; et adhuc credo latuisset, ni Deus nobis serò Columbam cælitùs emisisset, quæ olivæ ramulo ex hâc terrâ decerpto, doceret nos aliquid præterea superesse terrarum, quod undis parùm submergeretur: cujus quàm celebre sanctúmque gratæ posteritati nomen haberi solet! imò, quamdiu terra erit, circumferetur illius effigies, quam nos, non sine honore quodam stuporéque, intuemur: neque sanè mihi minùs honorificum sonat, "Inventor Orbis Novi," quàm istius "Expugnator." Quidni nos idem beet successus, eadem gloria? Neque profectò parùm mihi acuit animum non obscurum illud satísque decantatum Senecæ Tragœdi vaticinium, quod a nobis adhuc restat adimplendum:

Venient annis
Secula seris, quando Oceanus vincula rerum
Laxet, et ingens pateat tellus.

Quid de itineris instituti exitu clarius dici potuit, aut felicius?"

Hìc, interpellans Drogius; "At cave," inquit, "Beroalde, tam altæ structuræ adeò exile et angustum substernas fundamentum. Columbus ille tuus, quicquid tragicus vates hariolatus est, jam olim præstitisse dicitur. Hæc sera sæcula sunt. Patuit, jam dudum, ingens Americana tellus: Quìd tu aliam somnias ætatem, terram aliam?"

"Scio quàm popularis hæc sententia sit, dubito quàm vera," inquit Beroaldus: "et, ni fallor, efficiam ut vel tu planè falsam fateare, vel istud vaticinium fuisse perneges. Nam, ubi futuri temporis omne vaticinium sit; quid si palam evicero Indias Americanas sæculis prioribus innotuisse? ut, hoc modo, Seneca non tam futurum præmonere, quàm quid ab aliis ante se factum docere videretur. Nec quid mihi magis persuasum est, quàm aliquam Occidentalis hujus terræ partem, illam fuisse auream Ophyram, quam Salomonis et Hirami classis trienni navigatione non semel lustrâsse fertur. Etenim, ubi quinque mihi occurrunt pugnantium hâc de re authorum sententiæ; prima Rabani Mauri et Nicolai Lyrani, quæ in Orientali Indiâ ponit Ophyrinam terram; secunda Raphaëlis Volaterrani, etiam et Abrahami Ortelii, quæ hanc Solafam statuit in Oceano Ethi-

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opico insulam, ex incertâ Ludovici, nescio cujus, Veneti relatione; tertia Gasparis Varerii quæ quicquid uspiam terræ Pegusio, Malacca, Sumatra, continetur, hoc nomine indigetat; quarta Francisci Vatabli, cui, teste P. Martyre, suffragatur Columbus, quæ insulam Hispaniolam; quinta, denique, Postelli, Goropii Becani, Benedicti Ariæ Montani, quæ Perüanam hanc fuisse regionem confidenter statuit: ultimæ duæ, reliquarum longè verisimillimæ, pro nobis faciunt ambæ; quarum utra vicerit, ego, quod volo, pariter evicero. Et sanè, quod ad priores duas, illas ita planè sustulit G. Varerius, ut quicquid ultrà adtexero supervacaneum fuerit. Superest, ut quod ille aliis, ipse illi vicissim operæ navarem; docerémque Sumatram et Malaccam, Auream, Chersonesum, perperàm ab illo cum Ophyrinâ regione confundi. Satis quidem docent sacræ paginæ classem hanc Tyro-Judaicam, integrum triennium huic itineri insumpsisse: at qui à Mari Rubro ad Sumatram navigant renavigántque, totum iter decimo mense, aut ad summum integro labente anno, conficiunt. Quæ hîc analogia temporis? quæ species æqualitatis? Quid pro se heîc Varerius? fortasse, navigandi artem nondum adhuc tam plenè cognitam fuisse, quàm nunc pridem seris Lusitanorum laboribus; perque hoc tam cæcum et erroribus undique patens elementum, rudes adhuc nautas cursum fortasse parúm rectum instituisse. At unde tandem, mi homo, hæc Salomoni remotissimæ terræ cognitio? Cælitùs, credo, dices. Et sanè credo cælitùs, unde et cætera. Age, igitur: qui regionem auriferam esse doceret, et adeundi etiam consilium suggereret, an viam non monstraret identidem? Adde quod certum hîc semper itineris spatium statuatur: non citiùs unquàm rediit onusta classis, non morata diutiùs: quod unum maximam longinquitatem loci, non incertos nautarum errores prædicare videtur. Sed et nomen ipsum adhuc clarè pro nobis loquitur: inverte modò literam unam[c], sonus idem est nominis utriúsque. Increduli mihi jam planè videmini ac pertinaces, nisi terram hanc Indicam diu ante Senecæ secula satis exploratam fuisse mecum fateamini."

"Vicisti," inquam ego, "Beroalde, scilicet; et jam tempestivè triumphum agis. Esto sanè Salomonis sapientissimi regis operâ auream hanc regionem è tenebris prioribus erutam fuisse, classíque suæ jam tum patuisse; hinccine sequuturum speras toti terrarum orbi æquè fuisse cognitam? etiam remotissimis illis gentibus, quibúscum nihil unquam cum Judæis commercii intercessit? vel, quod multò difficilius est, ejus memoriam ante sera Romanorum secula non potuisse interire? Id, verò, si factum concesseris, actum est de opinione tuâ, actum de vaticinio."

[c] פרו–אופר.

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"Sed non ita facilè succumbo, mi hospes," respondet Beroaldus; "cedóque hisce rationum vanis umbris. Imò, potiùs pedem mihi fortiùs figit hæc tua tam opportuna dubitatio. Non, enim, planè silent, indices veritatis, historiæ; sed Ophyrinæ hujus terræ cognitionem ad Romanos usque nepotes propriùs deducunt. Nostris inter Salomonis ævum et originem Carthaginis, centum qùinquaginta plùs minùs annos elapsos: at, verò, Carthaginenses, teste Aristotele, (quod nec in ipsâ urbis infantiâ factum crediderim) insulam hanc (nec quæ alia potuit esse) ultra Gades, in Mari Atlantico sitam, post diuturnam navigationem repererunt; legémque tulerunt (quæ ratio est, insulam luculentissimam, ditissimam, nec à Pœnis cultoribus occupatam, nec orbi reliquo tam vulgò cognitam fuisse) ne quis suorum illò deinceps commigraret; veriti, scilicet, ne amœnitate ac opulentiâ loci pellecti cives, aliam istic Carthaginem, patriâ sede derelictâ, meditarentur. Quod cùm à Pœnis Græci acceperint, quis dubitaret ab utrisque Romanos didicisse? Credite nunc, si vultis, amici, ac tam claræ veritati mecum adstipulamini; vel, si mavultis, hæsitate. Mihi certè persuasissimum erit, latere adhuc Senecæ tellurem ingentem; nósque modò audetis ac satagitis, felicissimos exploratores etiamnum expectare. Ecce nunc venio, mi orbis, post tot vota, post tot moras: venio, inquam, spe plenus et fiduciâ; et vel te mundo, vel cadaver hoc tibi, audax impertio. Agite, verò, socii, si quis manet adhuc calor priscæ virtutis, si qua præclarè merendi ambitio, audete hoc facinus: estote mihi comites itineris, compotes fortunæ. Apage frigida illa pectora, quibus nil sapit, nisi quod nihil præ se ferat periculi, nihil gloriæ; quibus nullum placet sepulchrum non suâ obtectum glebâ. "Esuriemus: sitiemus: ægrotabimus: moriemur:" Ignavæ voces, indignæ philosophis! indignæ peregrinis, alterius mundi disquisitoribus, contemptoribus hujus! Nihil, profectò, deest, præter animum. Si viri estis, sumite hunc vobis, et erigite: contráque imbelles opininum impetus obfirmati, accingite vos ad hoc iter; fortasse, jucundum; certè, præclarum, perque multos viarum anfractus rectâ ducens ad immortalem gloriam. Sin minùs, sedete domi, desides et inglorii. Inveniam ego alios consilii mei fautores sociósque; quibus vos fortassis auspicatissimum cœpti hujúsce exitum serò invidebitis."

Dixit: vultúque paulùm commotiore nos intuens, conticuit Beroaldus. Neque non parùm nos movit, tam vehemens cordati juvenis oratio (cujus ego vix clausulam è mille unam numero), simúlque rerum novarum ac gloriæ sitis. Quid multis? Neque opus est quid hic dubitarit, ille dixerit, fecerit alter, paraverimus omnes seorsim percensere. Diem statuimus: navim conscendimus Phantasiam: solvimus portu; non, tamen, sine hâc conditione humanitatis pariter et officii, ut suos quisque in viâ salutaret, salutatísque valediceret.

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Jamque ubi post triduum ad Belgica litora appulissemus, post septimanam ad Aquitanica, surripuêre mihi Delphensis villa Drogium, Mons Albanus Beroaldum; utrúmque, sanè, invitissimum: méque, vel ἄπρακτον ἐπέμψασι, meorum cachinnis post tantam expectationem propinandum; vel solivagum viatorem innumeris ignotísque periculis miserè obtruserunt.

Neque, tamen, hæc me terruit insperata solitudo. Perrexi alacer: postque biennium Insulis Fortunatis, litore Africano, Monomotapensi terrâ ac promontorio à tergo relictis, nigellum Crapuliæ caput salutavi.

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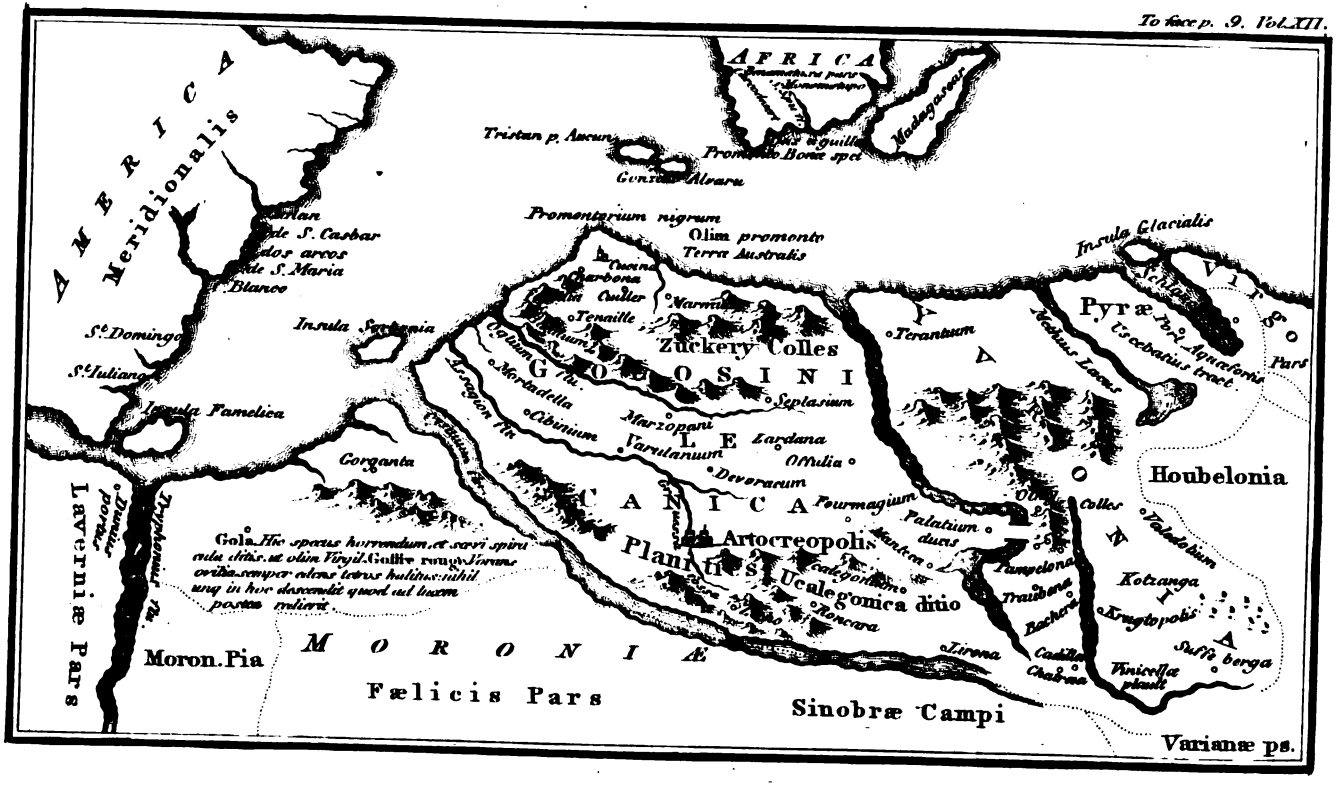

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LIBER PRIMUS.

CRAPULIA.

CAP. I.

Regionis situs.

CRAPULIA[a] regio ampla; luculenta, quod ad situm: a septentrione, Oceano Æthiopico; ab oriente, Locaniâ[b] et Viraginiâ; ab austro, Moroniâ[c] Felici; ab occidente, palude Tryphoniâ[d], terminatur: in eâdem ipsâ orbis parte, in quâ monstrosissimus ales RUC[e] elephantum integrum unguibus suis rapiens deglutiendum, a neotericis geographis depingi solet.

Gleba nimis feraci: cælóque nimiùm benigno fruitur; et cujus ego, non sine tacitâ quâdam invidiâ, sæpius misertus sum, quòd incolas non habeat frugi melioris.

Longitudine, quidem, ad gradum 74. Latitudine, verò, ad sexagesimum porrigitur. A Capite Bonæ Spei 11 grad. distat; totique ferè Africæ ex adverso jacet.

In duas vulgò provincias tribuitur, Pamphagoniam et Yvroniam: quarum altera, magnâ quidem ex parte ejusdem et longitudinis et latitudinis est, quod ominosum nemini videatur, cum nostrâ Britanniâ; altera, verò, cum utrâque Germaniâ. Utraque eidem principi, iisdem legibus subjicitur; nec moribus, nec ingenio, nec habitu adeò dissimilis.

[a] Notat Crapula vitium, unde nomen huic regioni inditum, alteri scilicet ebrietatis excessu proprium: κραιπάλη enim Græcis, vel à καρὴν οὔ πάλη "lucta capitis;" vel ἀπὸ τουτὸ κάρηνον πάλλεσθαι, quòd caput vertigine quâdam concutiat vinum resinatum præsertim, ut Plin. l. xxi. c. 2. vel ἀπὸ τοῦ πηλοῦ, quâ voce Poetæ, uti Phocyon ait, vinum significant, vulgò tamen qui vel cibo vel vino se ingurgitant "crapulari" dicuntur. Hinc nos terram hanc in duas provincias partiti sumus: Pamphagonia, nota vox, gulones edacissimos complectitur; Yvronia, à Gallicâ voce "yvre" vel "yvrongne," quæ ebrium significat, "fungos ebriosos."

[b] Locania Hisp. luxuriam significat; Crapulia proximam, quoniam qui Genio nimis indulgent, in libidinem procliviores sint; "Sine Cerere et Baccho &c."

[c] Moronia huic adjacet, quoniam γαστὴρ παχεῖα μὴ τέκνει λεπτὴν φρένα, verè Poeta.

[d] Rationem nominis situsque quære in descriptione Laverniæ.

[e] Qui Genius hujus loci perhibetur, propter voracitatem incredibilem.

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CAP. II.

PAMPHAGONIA.

Terra Gulonum.

PAMPHAGONIA triquetra ferè est, figurâ Δeltali[f]; non absimilis Ægypto veteri: montosa, collibúsque obsita editioribus: solo pinguissimo; ita ut aves, quæ confertim huc solent pastûs gratiâ convolare, si per menses tres istìc permanserint, præ merâ mole saginâque montes nequeant transcendere, quin neque prosequentium manus evadere; neque, tantillo tempore, cedant pinguedine Ortolanis ac Beccaficis Italorum.

Quod etiam in Scotiâ factum novimus, è frondibus deciduis generari anseres[g]; quodque honoratissimi pridem legati nostratis testimonio probatissimum est, in Euroboreali mundi plagâ è terrâ crescere agnellum[h], caulíque innixum, gramen adjacens depasci; quis istic fieri non sibi facilè persuadere pateretur?

Sed et pisces, qui in isto litore frequentissimi, ita voraces sunt (sive pro more populi locíque ingenio, sive quòd honorem sepulturæ magnificentissimæ cum Neronis rhombo[i] præsagiant) ut, hamo subinde injecto, confluant ubertim; haud secùs ac misellæ animæ ad Charontis cymbam, apud Lucianum: ferróque vel non capti inhæreant (ut carbonarii metallicíque solent funi demisso, ubi calor lucernæ malignum fortè halitum prædixerit) extrahíque gestiant.

Adde, quòd portus, qui, si cui alii, huic genti commodissimi sunt, nulli usui inserviant, nisi apportandis recipiendísque eduliis; quæ illi superfluis solent pellibus commutare: neque incolis licet interea, quicquam exportare, quod palatam quamlibet obliquè spectare videatur.

Arbores ibi nullas vidi, nisi frugiferas. Ornos, quercus, salices, et hujusmodi plantas steriles et otiosas oderunt; quippe quæ nil præter umbram nudam et inutilem largiantur. Sepes ibi omnes, quod et in Yvroniâ passim videre est, vitibus lupulis

[f] Sic Nilus intimam illius terræ partem format, quæ olim Ægypti nomen tulit: unde veteres Ægyptii. Ibidem tanti fecerunt, quòd illius pede exprimi visa est suæ terræ imago.

[g] "Barnacles:" alii tamen malunt è ligno madefacto diu corruptóque vermiculos, è vermiculis anseres creari.

[h] Si quid natura stupendum proferat, id unum est: pellis illius molissima et ultra valorem ferè speciosa duci Moscoviæ asservatur: dicitúrque "Samarcandea pellis:" nascitur in Hordâ Zavolhensi, agro Scythico. De agno hoc scripserunt Jul. Scaliger, exer. 59. Cardanus, Baro Herberstenius, Libavius tractatu de Agno Vegetabili.

[i] Et tua servatum consume in secula rhombum:
Ipse capi voluit &c.
Juvenal. Sat. 4.

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consitæ: illud Occidentales Angli[k], hoc Lombardi ab hâc regione didicerunt.

Jure quidem avito, Frugiona[l], terra nunc paulò remotior, hanc sibi regionem vendicat. Ferunt, enim, Saturni ævo, principes Frugionos toti huic orbi dedisse jura, et istic regiam suam posuisse: quo tempore, quòd simpliciores antiqui fagis vescebantur, regio hæc Fagonia dicta est. Jam moribus prorsùs immutatis, ac jugo prioris ditionis excusso, aliquid antiquo nomini adjectum voluerunt indigenæ, et Pamphagoniam appellârunt.

CAP. III.

Prima Pamphagoniæ Provincia.

Friviandæ[m] provincia, ut à proximis ordiamur, nisi peculiari quodam loci ingenio id fieret, calidior est, quàm ut veros pareret γαστρίμαργους: ultimus enim illius apex, quem alii geographi Promontorium Terræ Australis nuncupant, ejusdem ferè latitudinis est cum australissimâ Castiliæ parte; gradibúsque 42 distat ab æquatore. Incolæ fuscâ sunt cute, pilísque retortis; neque tam molem aut numerum, quàm delicias quærunt.

In hoc ipso promontorio, quod nos à colore Nigrum[n] vocitabimus, (fumosissima enim regio est; partim, propter frequentissimos loci vapores; partim, propter Terræ Del Fogo vicinitatem, quæ huic à dextris, etiam geographorum omnium consensu aliquantò tamen propriùs, adjacet) urbs est Cucina[o], ædificiis satis quidem altis, at fuliginosis olidísque constructa; à quâ deducta quondam colonia fortassis Cacuchinæ nomen dedit.

[k] Salopiensis et Worcestr. comitatus; ubi sepes omnis onusta
Crustumiis, Syriisque pyris, gravibusque volemis.
Virg. Georg. 2.

[l] Moronia sola interponitur Crapuliæ et Frugionæ. Nomen hoc, quanquam ad rem vestiariam propriè spectet Varr. l. iv. ling. Lat. à nobis tamen aliò trahitur; derivatum à Frugi, quem Galli significantissimè "Homme de bien" vocant.

[m] Fercula delicatiora Galli "viandes friandes" vocant; nos, ex aptâ utriúsque compositione, voculam unam fecimus. Hanc, autem, in vestibulo hujus regionis collocavimus, quòd et calore nimio fieri non possit quin palato sint incolæ magis delicato et nauseabundo. Australiores, verò, propter nativum frigus edaciores finximus.

[n] Ad imitationem Plinii; apud quem bis occurrit "Album Promontorium:" alterum, in Africâ: procem. l. iii. alterum, in Phœnice, non procul à Tyro. l. v. c. 19.

[o] "Cucina," Italis Culina est; unde nos Anglicè "Kitchen," adjuti pronuntiatione Italicâ.

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Celebre hîc Omasii divi[p] templum est; molis ædepol vastissimæ; mille aris ac focis totidem, iísdem (si Rucales Ferias[q] exceperis) perpetuis instructum. Cujus in medio, pyramis ultra omnem excelsitatem; quæ manu possit fieri, fastigiata, Memphiticis illis parùm cedens, Cheminea Turris[r], assurgit; ac visendum longè belli signum dat circumjacenti regioni: ubi, enim, nostrates, palo[s] editissimo in monte posito, pice oblito inflammatóque, suos monent imminentis ab hoste periculi; hi, contrà, cessante fumo id faciunt: nam cùm semel furvos in orbes glomerari desierit perennis vapor, indicio est hostes jam appropinquare; Hambrios[t], præsertim, qui, præ omnibus aliis, ut cum Apuleio loquar, huic genti formidamina sunt maxima.

Villæ huic plurimæ subjacent; dominiúmque agnoscunt supremæ urbis. Charbona, pagus profectò amplissimus; et, quod nusquam alibi cernes, subterraneus: cujus sterili solo Favillia paulò ignobilior superstruitur. Hanc excipit Tenaille, viculus angustissimus; latissimúsque Batillii; villarum par egregium. A sinistrâ famulantur huic Assadora, Marmitta, Culliera; omnes advenarum frequentiâ nobiles: quarum Marmittam alluit Livenza, fervidus amnis, quem ferunt 24 horarum spatio bis ebullire: non secùs ac fons ille Peccanus Anglorum.

CAP. IV.

Secunda Pamphagoniæ Provincia.

Adjungitur huic amœnissima pars Pamphagoniæ, Tractus Golosinius[u], dactylis, amygdalísque, ficubus, olivis, malis punicis citreísque, et nucibus denique myristicis, coopertus: per quem limpidissimum flumen Oglium tacitè discurrit.

Hîc Marza-pane, pulchra urbs, altèque turrita et deaurata; sed nimiùm patens hostibus. Cui imminent Zuckerii Colles[x]: è quorum visceribus dulce nescio quid, albicánsque, et durum effodi solet; vix notum seculo priori[y]; quale veteres, ex arundinibus Arabicis Indicísque petierunt[z]. Paucissimos hîc videbis ætatis adultæ non edentulos, spiritûsque fœtidissimi.

[p] Quis fuerit, quære cap. 11. hujus libri.

[q] Statim post solennia, quæ genio loci quotannis peraguntur: respondent, scilicet, hæ feriæ nostrati Carnis-privio.

[r] Caminus; Gallicè, "Cheminée," forsan a "Chemin," via, quòd fumo muniat egrediendi viam.

[s] "Beacons," Angl.

[t] "Hambre," Hispani Fames est: Insulæ autem Famelicæ descriptionem quære cap. 1, 2, hujus libri. Propriorum nominum significationem, ne marginem nimiùm oneremus, index sub finem libri explicabit: illò lectorem remitto.

[u] Hisp. "The Coast of Sweet-Meats."

[x] "Zucker," Germanis Saccharum.

[y] Galeni ævo vix notum.

[z] Plinius l. xii. c. 8.

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Seplasium urbecula huic proxima, quæ neminem admittit civem præter solos aromatarios pyxidûmque concinnatores: oppidum Viraginiis probè notum; quippe cui non parum indies cum hoc populo commercii intercedit; præsertim, verò, cum Loçanicis, quæ specula crystallina solent horum pastillis et unguentis commutare. Istorum arti favet admodùm loci opportunitas, et cæli munificentia: totus, enim, iste tractus, certis temporibus, aromaticis trochiscis, pro more grandinis confertim decidentibus, contegitur; quam ego *ἀναθυμίασιν* eandem puto, quoad essentiam, cum aëreo illo melle, quo, verno præsertim tempore, quercus nostrates imbutas sæpe vidimus: solâ differt crassitudine; nam, ubi mel nostrum guttatim spargitur, incrassantur hi globuli intensiore mediæ regionis frigore, et cadendo resultant.

CAP. V.

De Tertiâ Pamphagoniæ Provinciâ.

QUINQUAGESIMO quinto gradu incidimus in Planitiem Leçanicam[a], ipsa Pamphagoniæ viscera.

Ubi occurrit nobis, primulùm Cibinium[b] urbs: quod interluitur Assagionis fluvii aquâ acidulâ. In cujus foro tumulum cernas, ut ego ex literarum vestigiis conjectabam Apicii illius Romani; non elegantem herclè, sed antiquum; cancro marino insculptum[c]. Et sanè fieri potuit, quicquid nobis obtrudat Senecæ fides, quòd celebris hic heluo, postquam majores quàm quos Galliæ suppeditâssent, cancros disquisiturus Africam frustrà petiisset, accepto hujus litoris rumore, huc tandem verterit proram, atque hîc demum crapulâ perierit. Viderint critici.

Prætereo hîc consultò pinguissimos Offuliæ et Lardanæ Campos; elegantissimam urbium Mortadellam, cujus mihi situs impensè placuisset, ni sæpiusculè marinum salem plus æquo saperet; pagum omnium fœtidissimum Formaggium; et, in ipsis Yvroniæ finibus, paludinosissimam Mantecam.

Festino ad regionis totius Metropolin: quæ una, sive structuræ formam, sive mores populi, sive regulas vivendi, leges desideret quis, instar omnium erit cordato lectori.

CAP. VI.

Metropolis Pamphagoniæ: Morésque Populi.

VILLÆ hîc, sicubi aliàs, paucissimæ: ut meritò conjiceret istinc viator, pagos omnes à civitatibus devorari.

[a] Λεκάνη, Græcis Patina est: hæc, ergo, Planities Patellaria.

[b] Cibin. urbs est in Tractu Danubiano, nunc sub Turcâ ditione; nos significationem spectavimus, non situm.

[c] Volaterran. Antropol. l. xiii.

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Urbes non tam multæ, quàm populosæ et ingentes: quarum et mater et domina facilè audit Artocreopolis.

Fama est seculo priore duas fuisse civitates celeberrimas, Artopolin et Creatium: quæ (uti mos est potentioribus et locis et hominibus; adeò ut ægrè quidem se contineant, instructissimæ totius orbis Academiæ; utraque mea mater, altera etiam et nutrix, sorores germanæ, ab hâc tam ingratâ lite) de principatu diu multùmque contendebant. Artopolis vetustatem præ se ferebat: et, sanè, Saturni ævo, parem, imò æmulam habuit nullam. Creatium splendorem jactavit, amœnitatem, et potentiam. Coacto tandem concilio, procerum omnium suffragiis vicit Creatium. Scilicet, illa est hujus ætatis iniquitas, ut quanquam caput ipsi jam olim incanuerit nive senectutis, simplici tamen vetustati nihil censeat tribuendum, præ superbâ ac præcoci novitate. Illa altera, jam prorsùs neglecta, consenuit: ut nunc ne rudera aut vestigia cernas tam magnificæ urbis; neque Verolamium nostri vatis[d] justiùs incuset hominum temporúmque injuriam, dum hæc nova nomen sibi cum honore usurpans, utróque exinde duplicato, Artocreopolis nuncupatur.

Urbs, non tam elegans, quàm magna: munita satis fossâ quidem latâ et profundâ, perennis aquæ, quæ et omnes ferè urbis plateas interluit; in quâ mille cernas æqualiter divisa piscium vivaria; cui etiam cygni, anates, mergi, ardeolæ, querquedulæ, et quotquot aqua nutrit alites, supernatant: id quod ab istis prudenter cœpit Augusta Vindelicorum.

Hæc autem fossa Gruessa dicitur. Muros illi ministrat duplices benignior laniena; ex ossibus pecorum, quæ mactantur indies, ita dispositis, ut majora tibicinum loco totam molem sustineant, minora deinde superstruantur; minima, verò, medium in locum coarctentur; omniáque cæmento, ex ovorum albuminibus confecto, compingantur, miro artificio.

Ædes nec pulchræ; nec, pro aliarum urbium more, altiùs constructæ: ut non opus sit Augusto alicui *τὰ ὕψη τῶν οἰκοδομημάτων κολύσαι*[e], "ædificiorum altitudinem intra septuaginta pedes coercere;" quod Romæ factum legimus: nec Senecæ[f] locus sit aut Juvenali[g], de graduum superstructurâ conqueri. *Σανιδώματα* et gradus non curant, non ferunt cives: partim, ob ascendendi tædium; partim, ubi præsertim, quod solent, probè potârint, ob descendendi periculum. Illæ omnes latioribus bestiarum scapulis, tegularum loco, affabrè contectæ.

Urbes ipsorum nullos agnoscunt cives, nisi qui mensam spectant quadantenus. Agricolæ, fabri, molitores, lanii, in municipiis habitant: qui, tamen, ubi ad certam ventris molem excreverint, promoventur in civitatem; in quam nemo admittitur primitus, præter coquos, pistores, caupones, et gravissimos ur-

[d] Spenser. Ruin. Temp.
[f] Lib. iii. Controvers.
[e] Strabo. Geog. l. v.
[g] Sat. iii.

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bis senatores: qui quidem non, ut alibi, propter prudentiam, aut divitias, aut prolixiorem barbam; sed, propter abdominis mensuram, quotannis ritu solenni eliguntur; et quò quis magis crescit, illò provehitur altiùs: ita, quosdam vidi ab infimæ et obscurissimæ urbeculæ mœnibus, suo quidem merito, nobiliore adhuc donatos civitate; tandémque in urbium celeberrimâ, senatoriâ dignitate auctos; qui, tamen, ubi vel morbo (quod sæpe fit) vel ætate, statuto macilentiores evaserint, unâ cum carne pristinum honorem amiserunt.

Plateæ, quod in tam incuriosâ urbe mirabar maximè, stratæ marmore: tum, quòd uti conjectabar, paulò laboriosiùs sit, neque prorsùs careat periculo, ob inæqualitatem lapidum pedes altiùs elevare; tum, uti sellæ senatoriæ faciliùs promoveantur: neque, enim, pedibus unquam, aut equis, aut verò lecticis, ponderis causâ, forum petunt, vel publica convivia; sed sellis quibusdam amplissimis, rotularum quatuor gyris, hàc illàc trahi solent; præsertim, hoc modo domum sedilibus suis affixi nutantes spumantésque reducuntur.

Ad quatuor urbis rotundæ portas, totidem, suis vicibus, indies sedent senatores. "Buscadores[h]" appellant; intrantes et exeuntes quosque sedulò exploraturi: exeuntes, quidem, num fortè jejuni prodire ausint, quod ex ventris distensione facillimè conjiciunt; reque jam comprobatâ, reos duplici cœnâ mulctant: intrantes, verò, quid secum ferant reduces: nec, enim, licet cuiquam, aut non pleno ventre exire, aut redire non plenâ manu.

Singulis mensibus quod ex legis præscripto illis non herclè reluctantibus indicitur, stata agitant convivia, quibus præstò sint oportet omnes urbis senatores, de publicis negotiis finito jam prandio, nec enim licet impranso cuiquam ferre suffragium, deliberaturi. Pythonos-Come[i] prætorio nomen est. Sedem suam quisque novit; et matulam habet, in arculâ sibi propriâ reconditam. Ubi, postquam se vino calidissimo et acrioribus condimentis paraverint, suo quisque ordine discumbunt. Cupedia delicatiora in primâ mensâ semper apponuntur: stultum, enim, putant optima ferculorum non maximo appetitu devorare. Nec illis licet, quod nobis usitatissimum est, apros, oves, capras, agnos, varias in partes dissectos apponere: sed, quod à veteribus fortè Romanis didicerunt, integra animaliâ machinis quibusdam patinariis, quales apud Petronium legisse memini, sudantes ministri apportant. Ante sex horas nemo surgit sine piaculo: diu, enim, et paulatim esitant bibúntque; ob eandem planè causam, quâ fretus ille olim famosissimus heluo[k] collum

[h] Hisp. Inquisitores.

[i] Locus in Asiâ, ubi primo adventûs sui tempore advolant ciconiæ; et eam, quæ ultima advenit, laniant. Plin. lib. x. c. 23. Idem Solinus, alii perperàm Phririonis-Cumen legunt, ex Strabone.

[k] Philoxenus, ut Arist. in Ethicis.

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sibi gruinum optâsse fertur. Discedendi, verò, tempus hinc metiuntur: ostium habent in prætorio, satis vel amplissimo jejuni hominis abdomini accommodatum; per cujus angustias intrant adventantes convivæ: illàc tentat quisque, finitis jam epulis, exire: si hæret, aliorsum emittitur; quòd si æquè facilè ac pridem jejunus evaserit, moram illi imperat Morum Magister, et introductum denuo quamlibet invitum cogit discumbere, donec exeundo non sit: cujus quidem exemplo Wilfrediam acum[1], lepidum examen sanctitatis, Catholicis hodiernis innotuisse putârim.

Hortos ibi habent multorum profectò jugerum: sed invenustos; quíque ultrò cedant Adonidis, Alcinoi, aut verò etiam Langianis. In quibus frustrà es, si expectas areolarum nitelam et ordinem, aut pulcherrima florum pigmenta: consita hîc potiùs cernes omnia raphanis, allio, bracteolis, muschatísque melonibus, quos hinc petiit lautior Italia; quantum epulum possit centum dare Pythagoreis.

Illic videres frutice nobili caules,
Et utrumque porrum, sessilésque lactucas,
Pigròque ventri non inutiles betas[m].

Sed et Ptochæum hîc publicum est: in quo quotquot hydropem, aut podagram, aut asthmaticam passionem edendo ac bibendo contraxerint, de publico aluntur. Sed qui edentuli jam facti sunt præ senio, vel temerâ et incautâ masticatione, in Sorboniam Insulam relegantur.

Habet quidem, mancipiorum instar, vernas plurimos quisque ditiorum; agris, hortísque colendis, villoribúsque officiis deputatos: qui, tamen, ubi ad justam magnitudinem pervenerint, donantur libertate.

Si quis è nobilissimis regni proceribus crapulâ interierit, is demum (putà totus è selectissimis dapibus conflatus) servis propinatur deglutiendus, neque fas est tot delicias tam supinos perdere.

Viri ad miraculum crasso corpore, obesóque; neque ille dignus est quem clauso labello salutes, cujus mentum ad medium usque pectus, omentúmque ad ima genua vix dum propendeat. Nec aliter se habent fœminæ: quarum formam Italæ aliquantulum, sed maximè omnium Barbaricæ[n], imitatæ sunt: ut ne nubere quidem permittantur virgines, donec, publico examine facto, mammas suas mento parùm demisso contigisse viris constiterit.

Nudi ferè omnes incedunt: neque vestis illis curæ. Solis magistratibus, quique notæ melioris, togis uti licet, ex illorum

[1] Olim nostratibus in "Castro de Bever."
[m] Mart. lib. iii. Ep. 47.
[n] Barbaræ fœm. catellos edunt, pinguescendi studio.

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pecorum coriis, quæ soli suis ipsorum faucibus vorare uno accubitu potuerunt. Singuli, tamen, cultellum unà cum latissimo cochleari dextro brachio appensum gestant. Ante pectora modò, juxta Virgilianum illud "sola ferunt tonsis mantilia villis;" quibus, ne quid pereat, guttulas decidentes excipiant; oráque abstergeant: illa, verò, usu nimio læviora ne an nigriora fuerint, vix judicârit oculatissimus spectator.

Tardissimo sunt ingenio, et ad omnes scientias ineptissimi: qui, tamen, quot curant artes, callent.

Scholæ tantùm illîc aperiuntur popinatoriæ; in quibus omnis juventus edendi, bibendi, scindendíque scientia statim ἐξ ἁπαλῶν erudiri solet: quibus Archisilenius quidam, exquisitissimus heluo, tunc temporis præficiebatur; prælegítque, grammaticæ loco, fragmina quædam Apiciana[o]. Instar bibliothecæ, publicum est cantharorum repositorium; in quo omnes scyphorum ordines gradúsque, per certas classes, disponebantur. Pocula, fercula libri sunt; minora, tyronibus; adultis, majuscula: huic cyathus, triens illi, alteri sextarius; gallina huic, illi anser, tertio agnus, apponitur aut perna. Neque unquam feriandi datur licentia, donec totum quisque pensum absolverit. Quòd si qui septenni ingluvie parùm profecerint, exulant illico in Famelicas Insulas; neque fas istìc morari diutius: quin et huc relegantur medici, et quisquis diætam cuiquam præscripserit.

Quisquis ægrotat, quantumvis refragante Asclepiade, radiculam edit, quod jubet Celsus; et paulum calidæ imbibit, vomitat, et purgatur illico: quodque egeritur hoc modo, res fisci est.

Ferina caro maximis ibi in deliciis; quam, tamen, venatione captare nequeunt: retibus tantùm ac laqueis damas ad se ultrò venientes implicant. Sed et suem animalium omnium et utilissimum reputant et optimum[p]: sive ob quandam morum similitudinem, quam norunt mensæ soli à naturâ comparatam; sive quòd cibo non herclè lautissimo saginata, omnium nutriat impinguétque citissimè.

Quis, denique, crederet cum tantâ rerum profusione parcimoniam posse consistere? quam, tamen, (hîc fateor pessimè locatam) in minimis quibúsque frustulis, ossibus, micísque servandis, observavi maximam. Ideo canes non alunt, non felem, non accipitrem, nec quid præterea carnivorum: imò, cùm quis columbam capúmve sibi parari curat, grana jam cruda et in imo ejus ventriculo diu sepúlta erui jubet, et reliquis apponi; quod ab illis Veneti hodierni opportunè didicerunt.

Quinimo si quis ad putredinem usque vel tantillum cibi apud se servârit, statim religatur ad palum: excepto quòd ferinam

[o] Test. Suidas hunc libros de gulâ scripsisse.
[p] Plato Comic. apud Clement. Alexandr. Stromat. 7.

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licet reponere, donec lanugine quâdam obducatur; et, quod vix præ nauteâ memorare possum, caseum vulgò tam diu servent, dum totus in vermiculos resolvatur, et tum demum viva animalcula ipsam putidissimi cibi putredinem, paulo sacchari adspersa, nimis avidè vorant delicatissimi epulones; quem sanè pessimum morem demiror Germanos inferiores istinc mutuatos.

Fluminibus abundat regio; quæ incerto motu fluunt refluúntque, pro egestionum infinitâ copiâ: sed semper ineunte Januario, et Februario exeunte, ripas prætergrediuntur, et minantur vicinis pascuis.

CAP. VII.

Bella Pamphagonum.

Cum duplici quidem hoste Pamphagones ἄσπονδον πόλεμον gerunt; Insularibus Famelicis sive Hambriis, et Frugioniis. Illi non procul siti ad Occidentem in Æthiopico Oceano, ut suo loco narrabimus: hi remotiores aliquantùm, interpositâ Moroniæ parte maximâ, aliquâ Viraginiæ.

Narrant historiæ Hambrios, inito cum Larciniis fœdere, terram hanc invasisse sæpius, semel verò vicisse: quo tempore incolæ sylvis et caveis quibusdam subterraneis miserè sese abdiderunt: donec loci numina, precibus illorum votísque tandem commota, novam gentem suis ipsorum faucibus interemissent; tantum, enim, ipsi post tam subitam mutationem ingurgitarunt, ut, morbis inde contractis, ad unum omnes intra triennium ultrò perierint.

Sæpe etiam, sed frustrà, pedem hîc suum figere tentârunt incolæ veteres, Frugionii; qui, tamen, uti fortuna deteriorem plerunque in partem vergit, nimiùm felici Pamphagonum successu repulsam passi sunt.

Ad bellum prodeunt; anteriore quidem parte, nec enim se possunt fugâ liberare, coriis bovillis, pellibúsque lanigeræ setigeræque pecudis, villísque caprinis induti: ut armentum tibi aliquod à longè intuenti adaquatum duci videretur. Verubus furcísque culinariis armati ferè omnes: sunt, tamen, qui balistas arcúsque è boum maximorum costis gerant.

Sed Yvrones, nati magis ad bellum, mutuas, ubi opus est, istis suppetias ferunt: sine quorum opportunis auxiliis, Pamphagones, proculdubio, diu antehac succubuissent.

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CAP. VIII.

Ucalegonium, urbs libera.

SED adhuc intacta mihi, non tacenda tamen, Ucalegonium[q]; libera civitas, ditionis amplissimæ, in ultimis Planitiei Lecanicæ finibus, Moroniam versus, constituta: quâ nullam ostentat Pamphagonia, vel magis antiquam, vel stupendam magis: cujus, uti fertur, cives quovis monacho feliciorem vitam degunt; quippe suppetit istis quicquid usui esse possit abundè.

Inprimis, munitissima est ipso situ loci, planèque inaccessa; ut inanes hostium insidias et incursitationes meritò ridere possit: insidet, enim, altissimæ rupi maximèque præcipiti, per milliaria Germanica decem continuatæ; per cujus cavam vallem Oysivium, flumen an stagnum nescio, lentissimo pede serpit[r]. Unicus tantùm patet incolis ascendendi locus, via unica: nec illa gradibus quibusdam, uti fieri solet, sinuosis; sed, qui puteorum mos et, demisso fune ac corbe vimineâ.

Alimentum istis suppeditant aves huic loco peculiares, nec visendæ aliàs. Gutiges vocant accolæ; fulicis non absimiles: idque triplici modo: nam, præter carnem suam et ovorum congeriem, maximâ piscium copiâ, prolis enutriendæ gratiâ nidos suos instruunt indies, ferèque obruunt; quin et foco perenni inserviunt aggesta istarum nidis virgulta. Quid ultrà desideres? etiam plumis mollissimâque harum lanugine lectos sibi conferciunt cives.

Pars interior vitem producit generosissimam, lætámque segetem: nec quid aliud est, quod Ucalegones vel non habent, vel non curant.

Hîc ergo incuriosissimè agit ætatem populus; vel, Apuleiano sensu, verè incuriosus[s]: cœnant, dormiunt, surgunt, prandent, recumbunt. Exulant, lege Sybariticâ, non modò Galli omnes, sed et omne genus artificum: agricolas, enim, soli hîc agunt porci, quod antiquitùs factum Ægyptiis; nec reliquis est opus. Sunt, tamen, ditioribus ministri: quorum alter expergiscentis oculos aperit lentâ manu; alter edenti ventulum facit flabello; alter frusta hiantis ori immittit; excipit alter urinam; alter cingulum solvit nectítque: domino sat est ingestum ori cibum mansitare, digerere, egerere.

Sub Ucalegonii præsidio delitescunt et aliæ urbes, iisdémque fruuntur privilegiis, Lirona[t] et Roncara[u]; nisi quòd ferè sem-

[q] Villa otiosa, Ucalegon ille Virgilianus, dictus ab οὐκ ἀλέγων, "parùm curans;" ut nos olim docuit noster Dunæus in suis lectionibus.

[r] Hæc ferè omnia cernantur in castello quodam apud Scotos.

[s] "Agnum incuriosum" dixit, pro pingui. [t] "Liron" Hisp. Glirem sig.

[u] "Roncar" Hisp. a Latinis, Latini verò à Græco ῥέγχειν, *stertere*, petiverunt. Plin. l. viii. 36.

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per dormiant cives, et, quod de ursis Plinius, tam gravi somno premantur, ut ne vulneribus quidem excitari queant; mirúmque in modum hoc veterno pinguescant.

CAP. IX.

Leges Regni.

PYTHONOS-COME prætorium, profectò amplissimum et fenestris undique patentissimum, in ipso propylæi frontispicio, aureis literis scriptum, exhibet Σχολῇ καὶ τάξει[x]. Mediæ verò columnæ appensas sacras legum tabulas; in hanc ferè sententiam:

1. *Μονοσυτία* scelus esto.

2. Ferculum paterámve plenam qui temerè dejecerit, vasculum juris brevissimo cochleari, ad talos positum, rectus absorbeat.

3. Nemo solus edat, ne privato domicœnio impunè violet mensæ aut leges: in plateis discumbunto cives, aut propter fenestras undique adapertas.

4. Integras quatuor horas quisquis à somno jejunaverit et defraudaverit genium, bis cogatur cœnare.

5. Ore jam pleno, recto dignito respondisse sat esto.

6. Læsæ majestatis reus fame pereat: culpæ levioris dente mulctator.

7. Coquorum quisquis ita malè tractaverit opsonium ut edendo non sit, palo publico suffigatur: juxta quæ appendatur caro semicruda vel semiustulata, donec misertus quis famelicus spectatorum totam comederit.

8. Eructare non liceat modò, quod Cæsarum nonnulli decreverunt[y]; sed honori sit: quique maximè viriliter, clarè, et strenuè ructaverit, symposiarcha proximi convivii ordinator.

9. Quisquis[z], dum cingulo tentatur, spiritum continuerit, inhabilis ipso facto redditor; et per totum diem jejunus carceri damnator, ita quidem cancellato, ut reliquos proceres possit epulantes contueri: quod supplicium nonnullis fuit capitale.

10. Quantum quisque comederit, commensalis hebdomadatim ad prætorem deferto; ut, si præscripto minùs absolverit, pœnas, quibus dignus est, luat.

Qui levissimè peccaverint diem totum carceri includuntur, quem illi Templum Famis appellant: contrà quàm nostrates suum בת להם! Illud extra urbem positum, ut Æsculapii apud

[x] Pars sententiæ Synesianæ: τὸ θεῖον σχολῇ καὶ τάξει βαδίζει. Sub quo carmen, linguâ Pamphag. "Gaudentum locus est: procul hinc discedite tristes." Quale scriptum Bononiæ est, in foribus prædii Casaltutulæ.

[y] Sueton. Claud. [z] Rationem hujusce legis quære capite sequente.

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Romanos: non salubritatis gratiâ, quod de illo Plutarchus; sed ne istuc damnati vel aurâ culinariâ vescerentur: cujus parietes vivis omnium ferculorum figuris, quæ frustrà moveant captivorum appetitus, accuratissimè pinguntur; unde Cubicula Meditatoria petiverunt hodierni Jesuitæ.

Nummis non utuntur: neque, enim, tanti faciunt mortua hæc et insipida metalla; sed, quod antiquitùs factum docet Aristoteles[a], solâ mercium commutatione venditiones emptionésque rerum peragunt. Ita duo passeres, sturno; sturni duo, turdo; duo turdi, gallinâ; gallinæ duæ, ansere; duo anseres, agno; duo agni, vitulo; vituli duo, capro; capri duo, vaccâ, valere solent: quod et in oleribus piscibúsque fit, stato quodam pretio: nempe id unum curant ædiles, ne quis aut malas merces obtrudat emptori, aut debito plus exigat.

CAP. X.

Religio Populi.

Jovem horrent: quòd, illo tonante, vinum acescat; et quòd, imbre intempestivo, fruges suffocet.

Tempori Deo, putà rerum omnium edacissimo, ædes illîc vidi structas eleganter: in quibus Saturnus, filiorum suorum tumulus, arte mirâ cælatur.

Pridie cinerum sacra faciunt Genio Loci, cujus ferè solius agnoscunt numen: qui, formâ maximi voracissimique alitis (ruc appellant incolæ) conspicuum se præbet quotannis, expectaturus suorum vota. Huic illi crudas offerunt hecatombas, hoc modo.

Vasta planities Lecanica est, ab australi parte montibus undique circumcincta. Huc convolant, certo die, incolæ ad unum omnes; ducúntque secum innumeram vim omnis generis pecorum, jumentorum, alitum. Elephantos, rhinocerotes, camelos, quos in hunc diem saginant (neque aliter moris est tam inutile genus animalium servare aut pascere) boves procerissimos, apros, oves, capras, quin et aves quotquot sunt nudas atque deplumes; quasíque includunt in spatiosissimam hanc caveam. Ipsi, per montium latera, velut theatri alicujus gradus ordine dispositi, flexis genibus expectant sui numinis adventum.

Tandem, ingenti clangore, ac confusissimo strepitu et ronco, à longe conspicias sacrum alitem, adunco rostro, falcatis unguibus, oculis micantibus, mirâ catervâ harpyiarum, corvorum, vulturum, accipitrum undique stipatum. Advolant horrendo stridore; et jam, ad instar densæ nubis, vallem subjacentem numero et pennarum umbrâ tegunt, solémque et cælum adi-

[a] Polit.

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munt. Ter circumvolant planitiem, dum incolæ exclamant, precantur, tremunt, gratulantur.

Dux avium animadvertit sibi prædam; et, ex toto agmine, seligit quicquid palato maximè arriserit. Nunc duos boves, nunc elephantum rapit. Dein statim alites reliqui, pro suo quisque modulo et appetitu, in reliquum agmen irruunt: hunc vitulo, illum agno, apro alium, alium ansere vel cygno videas onustum. Quò subinde facto, omnes, non sine canorâ populi acclamatione, avolant[b], et intuentium oculos effugiunt.

Quicquid superest, quod sanè plurimum ut sit necesse est, illo ipso die à populo istic discumbente consumatur jubet pietas: quo sic se nimiùm replent, ut, per dies ferè quadraginta, carnem fastidiant; et exinde piscibus, sed sumptu longè majore vino coctis conditísque, et dapibus Golosiniis, vescantur; cùm ut se recreent aliquantulum tantâ ferculorum varietate, tum et eo acriore animo carnem diu neglectam aggrediantur. Unde religiosam Quadragesimæ observationem in regionibus Pontificiis etiamnum crediderim invaluisse.

CAP. XI.

Electio Magni Ducis.

Festino ad palatium Magni Ducis: quò me duxit meus Genius feliciter, illo ipso die, quo novus princeps, pro more regni, creabatur.

In isthmo planè medio inter utrámque provinciam, sita est arx longè augustissima: quam ferunt olim struxisse Omasium quendam gigantem, vastæ molis; parem non illi, cujus effigiem nostrates academici è vicino colle excisam invisunt et admirantur; sed illi potiùs quicunque fuit hominis monstro, cujus binos dentes maxillares è puteo quodam Cantabrigiensi effossos vidi, vix humano capite minores; quibus profectò dens ille in Utinensi littore repertus, authore Sigeberto, spontè cederet. Nanus erat, huic homini comparatus, Orestes ille Plinii[c], aut Orion Plutarchi[d]. Finge tibi potiùs Antæum, cubitorum 60: aut illum, cujus cadaver non procul à Drepano refossum, 200, ut ex osse coxæ conjectari licuit, cubitorum refert Boccatius: hunc ego germanum hujus fratrem autumârim.

Scilicet, hic primus regionem hanc, olim sub Frugionæ ditione positam, subegit: ejecit priores incolas: novos populos dedit, et jura nova. Cujus animam putant monstrosissimi alitis formam, errore Pythagorico, induisse; eúmque quotannis hoc nomine, uti diximus, stato die venerantur.

[b] In Larciniæ silvas; ibíque degunt: quære l. iv. c. 4.
[c] Septem cubitorum. Plin. l. vii. c. 16.
[d] Cubitorum 16. quod tamen Oti putabatur.

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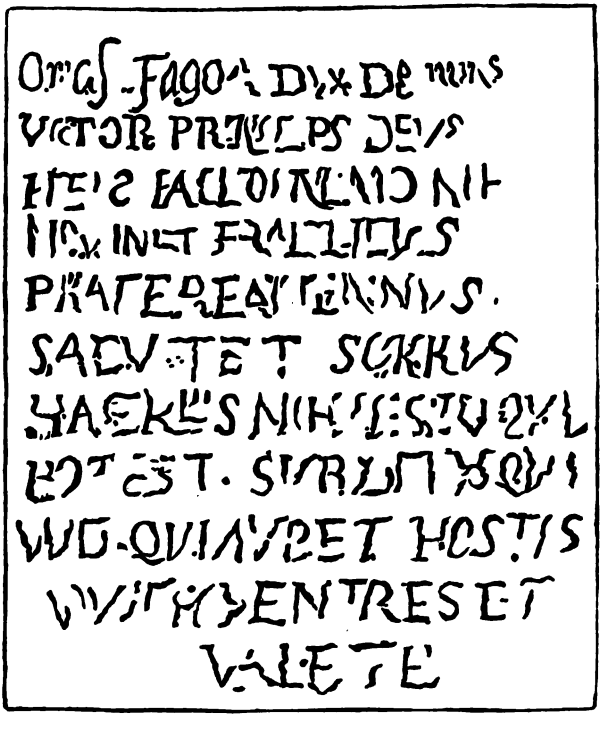
Non secùs iste à misellâ plebeculâ, ac Mahumetes à suis Turcis ubique colitur. Hîc, in spatioso arcis atrio, cernas monumentum hujus memoriæ sacrum, statuam visendæ altitudinis, antiquo Lysippi* colossò æneo haud parùm sanè proceriorem: juxtâque tumulum, in quo signaturas quasdam vidi; sed invidâ vetustate ita corrosas, ut non facilè sensum aut verba eliceres; juxta illud Ovidii,

——— sed longa vetustas
Destruit, et saxo longa senecta nocet.

Sic se habebant liturarum reliquæ:



Ego sic censeo restituendum: penes lectorem esto judicium.

OMASIUS FAGONIÆ, DUX, DOMINUS, VICTOR, PRINCEPS, DEUS HIC JACEO: NEMO ME NOMINET FAMELICUS, PRÆTEREAT JEJUNUS, SALUTET SOBRIUS: HÆRES MIHI ESTO QUI POTEST, SUBDITUS QUI VULT, QUI AUDET HOSTIS. VIVITE VENTRES ET VALETE.

* Aut Charetis, discipuli hujus Lysippi, altitudine 70 cubitorum.

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Hæc regia Ducis est: quem ille primus legislator voluit non certo, ut alibi, imperio frui, sed anxio sempérque mutabili. Nam ex honoratissimis regni familiis, quæ multæ sunt, Mentonum, Bucconum, Ventriconum, Palatinorum cuiquàm licet ducatum ambire; et, ubi meruerit, vendicare.

Sic ergo se habet Ducis electio. Quotannis instituitur solenne certamen: quod quidem non lanceis, aut curribus, aut remis; sed dentibus peragi solet: ubi qui vicerit, præter coronæ pampineæ honorem, regni Seneschallus, Duci proximus, exinde salutatur.

Finito certamine, surgit quisque; ac, tangens sacrum Omasii tumulum, Bacchum jurat, et Saturnum, et ipsos Omasii manes, se, absque fraude ac dolo malo, negotium hoc sequens tractaturum.

Dein, suo ordine, theatrum conscendit, hunc in diem non nimis altè concinnatum, futurum examen ambitiosè expectaturus.

Tandem, prodit novus Seneschallus, cingulum ferens aureum, gemmis probè stipatum, immensæ quidem longitudinis. Sacram Zonam Imperii vocant indigenæ: cui verbum intextum animadverti, "Si nihil ultrà:" quâ se primus omnium induit dux prior, notátque abdominis sui mensuram: sequuntur hunc, suo quisque loco, proceres reliqui: quicunque, verò, cinctoriùm istud, non distento ventre nec retento spiritu, sic urgere poterit, ut altiore adhuc foramine opus videatur, maximo acclamantis populi applausu, Dux Crapuliæ salutatur. Cui statim regius pocillator, flexis genibus, amphoram porrigit amplissimam; monétque populo suo propinet salutem. Is, vase arrepto apertóque, concionem habet ad populum; si potest, congruam; sin minùs, blandam certè ac benevolam. Cui ego et aurem adhibui et animum: sed, quæ illis gutturalis locutio, sonum horrui; sensum non intellexi: summam percontanti sic reddidit interpres.

Postquam, inquit, gratias habuisset ingentes Baccho, Carneæ deæ, et nigellis quotquot sunt numinibus, et in primis imperii largitori Ventri qui illum ducem maximum creâssent hodie; suísque oculis gratulatus esset, qui se, priusquam exciderint, ducem potentissimum intuerentur; ad populum se convertit, suavissimâ oratione, Omasium sanctè jurans libertates se nostras propugnaturum, promoturum negotia, hostes fugaturum, sequuturum consilia, foturum studia, vota suscepturum, laxaturum gulas, mensuras ampliaturum; denique quales sumus servaturum, facturum quales esse desideramus. Dein, Fami, Abstinentiæ, Diætæ, Malæ Cervisiæ, Macilentiæ, hostem se acerrimum professus est; juravítque denuo neminem se præside jejunaturum impunè, neminem ingratiis græcaturum. "Quare," inquit, "agite, per sanctam saturitatem, estote semper hilares, et, quando potestis, obsequentes: et ita suaviter

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intret, tutòque exeat pulchellus iste cyathus," quo dicto vinum lentiùs ebibit, fundoque vasis inverso labrum pollici, pro more applicat, "ut ego vos semper ebrios, saturos, fortunatos cupio."

Populus, lætâ voce, cælum implet ingeminátque; "Cagastrius," sic enim illi nomen[f], "augustissimus Crapuliæ Imperator, vivat, regnet, crescat!"

Insignia regni statim illi tradita, struthiocamelus ferrum vorans, cum verbo "Digere et Impera:" et, denique, pro fascibus, gladióve, aut sceptro, cultellum unà cum doliolo aureo in manus ipsi dedit Seneschallus; et solenni verbo, dixit, "Utere et fruere."

Prætereo lubens struices, quas illîc vidi hâc nocte patinarias, montes carnis, vini torrentes. Id unum silere nequeo, compita omnia nocte hâc, ita strata fuisse vivis ebriorum cadaveribus, ut victorum hostium castra solent post maximam stragem.

Nihil ferè habent in se singulare urbes reliquæ Devoracum, Porcestria, Sarcoboscum, Verulanium, Lingastrum: quarum mores habitúsque ex unâ facilè colliget lector.

CAP. XII.

Insula Famelica, vel Terra d'Hambre.

Excidit nobis Insulæ Famelicæ mentio.

Illa, ne quid lateat lectorem, longitudinem habet graduum 330: latitudinem, verò, 54: opposita, quidem, ab aquilone Cap. Blanco; ab austro autem, Paludi Tryphoniæ.

Terra petræa, montosa, infœcunda, nuda, arenosa. Arbores hîc aliquot; sed decorticatæ, calvæ; quæ nec fructum ferant, nec frondes: quin neque flos nec gramen, quod alibi virescit injussum, uspiam hîc crescunt.

Veris hyemísque vices nescit solum exsuccum et planè demortuum: sive quòd herbas frondésque primulùm enascentes carpant, voréntque avidissimi indigenæ: sive id fiat iratæ Cereris imprecationibus; quam ferunt, dum filiam jam nuper amissam per maria per terras solicitè disquireret, incidisse in hanc insulam, et in ejus scopuloso litore naufragium passam fuisse, ac proinde diris devovisse hanc terram, ac jussisse ne quid istîc deinceps nasceretur.

Incolarum nemo sedet hîc volens; sed exilio è suâ terrâ ejectus. Hi omnes colore sunt fusco et subpallido; cute durâ, contractâ, et elephanti more hiulcâ: omnium, quos sol vidit, macilentissimi; ut σκελετὸν tibi aliquod novâ cute obtectum, aut hominis umbram referat quis horum cadaverosus hospes.

[f] Cagastrum vox est Paracelsica, opposita Iliastro: et nos petimus à κακῇ γαστρι.

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Videbis hîc alium muscis insidiantem; vermiculis, alium: nec desunt, qui terræ cutem radunt cultello, ut abditas quærant herbarum radiculas. Quin et sibi mutuò, ubi licuerit, prædæ sunt: quod à se prudenter factum Aristotelicâ regulâ defendunt; etenim, crescente hospitum numero, necesse est crescat rerum omnium indigentia: nec quem liberat advenam novitium, nisi vel robur, vel macilentia.

Fabri ferrarii ferè sunt omnes: quanquam et Pamphagones philosophos huc omnes ac medicos relegent, et Hispani omne genus libertos.

Terribilis formæ bestia per hujus insulæ deserta passim oberrat. Nuchtermagen[g] vocant, ἀκέφαλος; quæ horrendissimo latratu cælum implet: quem sonum qui semel duodecim horarum spatio non audierit, surdescit illico; ter verò qui audierit, nec quid prædæ objecerit ante horas duodecim, moritur.

Alia hîc animalia, præter lupos et Cercopithecos[h] caudis aliquantulùm curtos, nulla vidi.

YVRONIA[i],

ALTERA CRAPULIÆ PROVINCIA.

CAP. I.

Ingenium Populi.

Yvroniam aggredior: cujus nemo accuratam à me descriptionem exspectet; neque enim ausus sum illorum urbes invisere, donec jam obtenebresceret, cùm jam cives somno vinóque sepulti.

Quid metuerim, mihi rogas: neque hoc invidebo lectori; Burgomagistrorum largitatem; quibus in more est adventantes quosque hospites nescio quot vini congiis excipere, adventúmque illis munificentissimè gratulari, publicis impensis ac nomine civitatis: quos ebibant ipsi omnes necesse est, ni ingrati, et, quod pejus est, reipublicæ hostes haberi mavelint. Metuebam mihi, ab hoc honore et periculo.

[g] Composita vox à duabus Germanicis: Nuchter, "jejunus," et Magen, "stomachus:" unde Anglicum "Maw;" *g* resoluto in *w*.

[h] Cercopitheci caudas suas devorant, famis impatientes.

[i] "Terra ebriosa."

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Regio est aliquantò major Pamphagoniâ; tantoque intemperantior, quanto illâ opulentior. Latitudine utramque Germaniam vel adæquat, vel sanè superat.

Nulla regio est, ubi vel uberiùs proveniant uvæ, vel feliciùs; adeò ut, quæ singulis Europæis gentibus propriæ sunt, Germaniæ albiores et tenuissimæ, Galliæ rubicundæ paulòque fortiores, Hispaniæ colore medioxumæ, virtute generosissimæ, omnes istîc abundè crescant.

Temperie aliquantulum à Pamphagonibus discrepant: illi calido et sicco delectantur plurimùm; hi, calido et humido: illi proinde culinarii et furui; hi, cellularii et rufi crapuliani, à vicinis joco nuncupati.

Neque minus ingenio: tanto, enim, Yvrones illis disertiores sunt, quanto magis impudici. Ineunte quidem ætate, plerique omnes ingeniosissimi sunt: provectiore verò, et præsertim decrepitâ, ita obliviosi, ut vix sui nominis meminerint.

CAP. II.

Yvronia tributa in suas partes.

Provincia hæc in tres[k] præcipuè comitatus ab incolis distinguitur: Œnotriam, vel Ponfiniam; Pyræniam, vel Zythæniam; et Lupulaniam, quæ et aliis Houbelonia dicta est.

Quod ad Ponfiniam, (vocabulo ut ego putabam corrupto, P pro B, F pro V, more Germanico malè pronunciato) Meionium salsum flumen hanc à Pamphagoniâ scindit ab occidente; ambítque Ducis regiam: cujus, tamen, undas non quidem à mari derivatas putant accolæ, sed ab aëreo quodam fluore conflatas.

Continet illa in se multas urbes egregias. Hîc, enim, in primis occurrit mihi Pampinolæ, vel Ampelonæ; viculus quintuplex, qui per Olmios se Colles pulchrè diffundit, et usque ad Traubenam urbeculam, pro lateritiæ materiæ colore rubicundam, porrigitur.

Imâ in valle, quæ Torcolia dicitur, Licoris elegantissimi fluminis nativum cubile est: per cujus amœnissimas ripas, plurimas vidi civitates, hàc illàc undiquaque sparsas, non sine prudentissimo delectu fundatorum; Bacheram, Krugtopolin, Chytræam, Cadillam ligneo muro circundatam. Reliquus sanè orbis, quaquà patet, flumen huic uni conferendum nullum habet: Danubius, Tamesis, Volga, Tyberis, Sequana, aut ille Guianorum Raleana, præ isto planè sordent: nam, præter limpidissi-

[k] Triplici potûs genere inebriantur potatores; vino, cervisiâ, aquis elambicatis vino calidioribus: hinc tres Yvron. partes. 1. Œnotria, ab οἴνῳ: unde "vinum" Latini. 2. Pyrænia, à πῦρ et οἶνος. 3. Houbelonia, Gallis Lupulus: hinc nomen Anglicum "Hop."

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morum tacitèque labentium fluctuum lascivos errores, aqua dulcissimi saporis est; quæ nec optimo novit vino cedere, nec mellitis Turcarum poculis.

Peculiare quoddam piscis genus sibi vendicat hic oceani filius natu maximus, Pistrin minorem: indigenæ Spruktwall[1] vocant; cui mos est maximam liquoris mustei copiam è cavo vertice in altum egerere: quem vicina gens scaphis excipit studiosissimè; domíque adservat.

Hîc inter decurrendum Faesseram, urbem herclè ingentem, oblongam invisens, divortit tandem per latam vini cellæ planitiem, ad metropolin hujus provinciæ, Zouffenbergam.

CAP. III.

Zouffenberga, Metropolis Yvroniæ, descripta; et, sub hâc, Yvronum habitus morésque.

ZOUFFENBERGA, ignoto mihi nomine nisi quòd sonum Germanicum præ se ferre videbatur, colli superædificata καυθαροειδὴς apparet, quavorsum aspicienti. Urbs valde celebris; et emporium, sitûs beneficio, commodissimum.

Ex orientali parte, doliorum aggeribus probè cincta est: quorum etiam costis domunculæ omnes obteguntur.

In ipso portæ vestibulo, sita est à mane ad vesperam, ex inviolando legis præscripto, amphora prægrandis. Poculum Hospitale, suâ linguâ vocant cives: cujus ansæ insculptum est vetus illud, ἢ πίθι ἢ ὤπιθι. Quisquis ingreditur, aut totam ebibit, aut sistitur magistratui rationem contumaciæ redditurus.

Supernè sculpta vidi urbis insignia; hirudinem nudo pedi inhærentem, cum verbo juxtà posito, "PLENA QUIESCO."

Hîc ego, perquam certè opportunè, conveni hospitem jam urbem ingressurus, hominem peregrinum gente Loçanicum; qui se suâ linguâ "Cinciglionem[m]" nominabat. Is me sub vesperâ clanculum introduxit; ac multa docuit, quæ ipse nullus deprehendissem.

Ædificiorum et materia et structura non absimilis Pamphagonicis; nisi quòd anterior pars domorum vite continuâ sic prorsùs obducatur, ut ni undiquaque penderent tabernarum insignia, profectò in mediâ te vineâ putares obambulare: spectaculum, herclè, non injucundum.

In foro publico, æneis suspenduntur catenis, singularum mensurarum exemplaria, sigillo regni ore summo consignata; juxtàque legum sacrarum tabulæ, quas etiam nos paulò post fideliter commemorabimus.

[1] Hoc nomen indit Gesnerus huic pisci: nos "Whirlpool," appellamus.
[m] Itala vox, à sono destillantis vini petita.

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Nudi incedunt incolæ; nisi quòd omnium tempora pampineis corollis adumbrentur: cute, tamen, mirè depictâ, veterum Britannorum more: hujus, quidem, centauri; illius, tragelaphi; alterius, columbæ, alitis bibacissimi. Est et quem cernas amphoræ formâ tam artificiosè superinductum, ut brachiis lateri incurvatis vivam jurares amphoram. Vidi et qui balænam ita pulchrè referret, ut, illo vomente, nemo non putaret et hunc cetum, et quod ejecerit oceanum.

Ardebat mihi animus publicum convivandi morem, clàm civibus, intueri. Cui demum annuit hospes: quanquam non sine plurimis, iisque seriis periculorum præmonitionibus, morúmque documentis: quibus ego probè instructus, ad prætorium, ubi convivia solent agitari sub noctem, unà cum fido duce, me contuli.

Confluunt discumbúntque, eodem planè more quo Pamphagones priùs; nisi quòd istic plus poculorum observavi, ferculorum minus. Vase duplici stipatur quisque ex utroque latere: matulâ, quâ urinam; trullâ, quâ vomitum excepturus est.

Initio, quidem, libant Baccho; communi deo: non illo more, quo Romani olim, paulo vini diffuso humi; sed longè religiosiore. Juxta summum mensæ Bacchi statua erigitur, tenentis dextrâ quidem ingentem crateram; dum, præ nimio pondere, quod Virgilius olim, fessæ subvenit læva sorori. Huic sacerdos, supplicum convivarum nomine, cadum vini (neque enim minus capit) jugiter infundit: quod, per cavos quosdam tubulos, veluti tot venas ad os usque et femoris juncturam derivatur; atque ita erumpit, quasi vinum simul et evomere et mingere videretur. Hæc autem illis clepsydra est, moderando convivio: postquam, enim, is egerere desierit, istis ingerere religio est.

Dein, salsamenta non unius generis apponuntur; placentæ salitæ, haleculæ, et salibus exesæ chalcides, pernæ plusquam Westphalæ, radices carduorum sylvestrium, anchoviæ siti proritandæ.

Tum statim plena circumvolant pocula, sonántque vacua; ut vix demum statueres, impletáne fuerint ut evacuarentur illico, an exhausta ut implerentur: et, ut Plautinus ille, scaphio, cantharis, batiolis bibunt.

Præbibiturus alteri, solenni cantiunculâ illum provocat: dein, dextris arctiùs conjunctis concussísque vehementiùs, poculóque ori ejus ferè admoto, rem aggreditur: et, post multas interspirationes, remissósque spiritus, et blandas sermocinationes, ansam poculi non deserit, donec totum epotârit. Pari modo respondet alter[n].

[n] Exulat hinc illud Græcanicum, in veterum etiam Romanorum conviviis usurpatum: Καὶ πέντε πίνε, καὶ τρία πίνε, ἢ μὴ, τέτταρα. Plutarch. συμπος. decad. 3. Athen. lib. x. Plautus in Stiche.

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Mensa secunda ferculis non ita magnis ac opiparis instruitur: quam etiam novâ potione contemperare solent.

Demum et tertia rarissimo fruticum apparatu pulchrè instauratur; quâ ferè finitâ, mappâque jam provolutâ, magister ceremoniarum, clarâ voce, Gesundheits ter præconatur.

Quo sono sciolus ego dimissam putavi turbam; discessionémque meditatus, movi pedem: quum manicam mihi leniter vellens, hospes, "Huî, tam citò," inquit, somniculose spectator, "vix dum incepto convivio? En tibi ut non languido cursu defluat Bacchi clepsydra: mane paulùm, et scenæ hujus catastrophen patienter exspecta." Parui; stetíque.

Cùm unus è convivis, exutâ corollâ, flexísque genibus, velut vota facturus, sextarium arripit: et, "Salutem," inquit, "Cagastrio potentissimo Crapuliæ Archiduci." Bibit, anhelat, respirat, eructat, sermocinatur; donec, post certa quædam intervalla, totque haustus quot nomini suo literæ, fundum inverterit: quo facto, κοτταβίζει; et, quod Horatius, "mero tingit pavimentum superbo."

Sequitur à summo quisque; iisdemque poculo, facto, et gestu fidum se comprobat civem ac benevolum; quodque mavult, strenuum potatorem.

Assurgit statim alter; et, "Benè vos," inquit, "benè nos, benè celeberrimam et augustissimam Zouffenbergam:" claréque interim ructat, incurvato genu, bibit, ebibit: nec quis audet non sequi.

Tertius Yvroniæ nominat honorem, procerésque: unicuique suppetit aliquid, pro reliquos pelliciat ad novos haustus.

Tandem, cùm una æquè pocula potitavit quisque, quod splenem mihi movit maximè, post hæc seria, ordine suo poetam° agit unusquisque, musis omnibus invitis, solius Bacchi numine, ac ἐνθουσιασμῷ: æmulus, scilicet, antiqui moris, cujus meminit, in Symposiacis, Plutarchus, cantilenam quisque suam modulatur. Instar lyræ erat poculo insonans cultellum: et pulsatum est, ædipol, harmonicè. Alter amicam suam laudavit: alter Dionysii virtutem prædicavit: alter quæ res sibi cum uxore domi erat, propalavit; ut succurrerit mihi statim illud vetus Laberii:

Ebriulati mentem hilarem accipiunt.

Alter, falso carmine, in absentem lusit: omnes numeris, ut mihi videbatur, planè Anacreonticis. Dignum patellâ operculum.

Interim, dum hæc fiunt, quot ora hominum, tot discrepantes affectus conspexisses: hunc, præ mero amore, socio allachry-

° Verè deistorum quopiam dixerit Horatius: "Aut insanit homo, aut versus facit." Ab hoc more, proculdubio, petitum est illud Græcorum, Διθυραμβοποιῶν νοῦν ἔχεις ἐλάττονα: Ut interpres Aristophan. in Avibus. Nonius.

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mantem; illum, oscula libantem proximo; alium, in risus immodicos solutum; alium, devotâ mente, Baccho provolutum; alium, cui poculum[p] non citiùs allatum est, stomachantem, jurantémque centum mille diabolorum myriadas; alium, nutantem et simul ore spumantem.

Ab initio autem convivii, quoniam ita lubricâ sunt plerique memoriâ, ut officii sui facilè obliviscantur, adsidet paulò altior notarius publicus, Aufzeichner, qui haustus quosque in tabellas velut acta publica refert; quid quis, cui propinaverit, sedulò describit; finitâque cœnâ, modò quis auscultando fuerit, recitat.

Trinkenius,	Bibulo	3ª congia.
Bibulus,	Œsophagio	sesquiamphoram.
Dipsius,	Leinio	2. sextar.
Drollius,	Biberio	totidem.
Zaufenius,	Saturioni	semicad.

Si quis demum officio defuisse deprehendatur, modò solvendo sit, adhuc satisfacit: sin minùs, ineunte convivio, non sine magno se fœnore tenetur liberare.

Perlecto jam catalogo, clepsydrâque exhaustâ; "Illud verò unum," inquam ego, "paulò solicitiorem me habet, quì isti commodè deducendi sint domum." "Facilè id fiet," respondet hospes. "Vides funes illos, qui tot ferreis annulis istic in foro alligantur? Hos cautiores ministri, quibus ante finitas epulas poculum libare piaculo est, vix etiam sibimet ausi confidere, foribus herilibus affixos, novum Ariadnes filum sequuti, rectà domum unà cum suâ mandrâ remeant, quantumvis illum nocte." "Sed quid, si quis funem interea moverit loco?" Subrisit ille; "Et quenquam putas hoc noctis," inquit, "ita agere excubias? Novimus, tamen, hoc factum aliquando. Tum is et domum petit et uxorem non suam: quod, tamen, ipsa, fortassis æquè temulenta, non ante crastinum meridiem persentiscit; tunc, autem, quod nescientes fecerunt, rident scientes. Certò, enim, ipsis persuasum est, "Non peccare quicquid, quis facit ebrius;" quia non ipse, sed Bacchus id perpetrat." Occurrebat mihi, tamen, illud Luciani, *οὐδὲ ὁ Διόνυσος ποιεῖ τὸ δὲ ἄμετρον τῆς πόσεως*[q].

CAP. IV.

Equites Aurei Dolii: Legésque Loci.

In prætorio etiam urbis suspensum vidi aureum illud dolium, quod equitibus hujúsce ordinis nomen dare solet: nam qui ter

[p] *Ἀγριωθέντα τῇ τοῦ πόματος ἀφθόνῳ χορηγία*: ut ille de Elephantis.
[q] Lucian. Dialog.

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istud sobrius siccaverit, eques exinde creatur à Duce; donatúrque torquato insigni dignitatis.

Neque contemnenda sunt horum equitum privilegia: ubicunque enim sunt, et mensis dominantur et tabernis. Vinum cujuscunque generis gratis afferri jubent; et modum cuique præscribunt potandi.

Hi, in omni solenni convivio, ut gladiatores olim Romani ensibus[r], poculorum numero contendunt: quique plura nec dum ebrius exhauserit, victor evadit, triumphátque seriò. Ebrietatis, autem, judicium hinc peti solet: qui protensum digitum lucernæ ardentis flammulæ rectà potest immittere, quicquid præterea dixerit egerítve, sobrius habetur.

Habe demum, Lector, Zouffenbergæ, sed et Yvroniæ totius leges: risúmque, si potes, tene:

Pomeridiana fides irrita esto.
Pocula nemina sua sunto.

Qui meri aliquid ejecerit cottabizando præter spumam, semet incurvans effusum liquorem linguâ absorbeto.

Propinanti respondeat quisque eodem poculo modóque, quo erat provocatus: qui secùs faxit biduum sitiat.

Pocula semper vel plena sint vel vacua: dimidiata qui vel apposuerit minister, vel conviva tulerit, reus esto læsæ societatis.

Ebrium qui sobrius percusserit, intestabilis sit: qui sobrium ebrius, absolvatur.

Quisquis ebrium sobrius spoliaverit, vino interdicatur in perpetuum: qui interfecerit, siti pereat.

Qui siccam salutem precatus fuerit Crapuliæ Imperatori, læsæ majestatis damnetur.

Naturâ vel morbo abstemius, exesto.

Rectilinearis gressus à cœnâ, scelus esto.

Quisquis triduo in urbe manserit, Baccho sacrificet.

Civem qui nuncupaverit mœchum aut furem, ferat impunè; qui abstemium, in jus vocator.

Qui vinum aquâ miscuerit, ad caninam mensam damnator.

Qui Bacchum juraverit, nec servaverit fidem, intestabilis esto.

Qui poculo alterum petierit iratus, et vel quid vini effuderit, vel vas ipsum fregerit, proximo die poculis et manum et labra abstineto.

In vestibulo prætorii scriptum reperi:

" Hæc domus est lætâ semper bonitate repleta.
Hîc pax, hîc requies, hîc gaudia semper honesta.

Inscript. Stilliard."

[r] Vel Helotarum Laconicorum more.

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CAP. V.

Artes et bellandi mos Yvronibus.

Lippi ferè sunt omnes, et paralytici; strumâque insignes nobili, quali superbiunt Alpium et Pyrenæorum coloni.

Pictores longè optimi sunt, dum tremulam facit manum ebriosa senectus: ut meritò hîc illud cogites Luciani *οἷος ἂν νήφων αὐτὸς ἦν, ὅπου ταῦτα μεθύων ποιεῖ.*

Sed et poëtas habent plurimos; quos Dux illorum non lauro, quippe religio cuiquam est plantam viti inimicissimam gestare, sed hederâ donavit: sordidum genus hominum, ipsæque fæces imæ plebeculæ; quibus ego non minùs indignor sacrum illud nomen, quàm Antigenidem suum stomachatum scribit Apuleius[*], quòd monumentarii ceraulæ tibicines dicerentur. Homuli planè rudes: *ἀναλφάβητοι*: qui maternos vix norunt rhythmos concinnare. Hi quadris alienis victitant: novis epithalamiis, elegiis, epitaphiis tabernas replent: triumphos disponunt: edunt spectacula; et ita cantionibus præsunt nobiles choragi, ut equites poculis. Unicum illis ferunt ætatem hanc tulisse verè poëtam, quem propter intempestivum veriloquium fame audivi periisse.

Præliantur quidem sæpiùs; socii communis belli: sed semper inermes; nec vel indusiis, Hybernicis armis induti. Pro lanceis, sunt sudes ulmeæ quibus vites inniti solent, acuminatæ, et igne paulùm obduratæ: nec vel dici vel credi potest, quàm illi et strenuè pugnârint, et feliciter vicerint aliquoties. Cautum est, scilicet, ne quis parùm ebrius cum hoste congrediatur: vinum, igitur, audacem facit; audacia sæpiuscule fortunatum.

CAP. VI.

Exequiæ Burgomagistri. Bacchi Sacrificium.

Illa ipsâ nocte, quæ testes nos habuit convivii, quidam è burgomagistris, cujus ædes in altiore colliculo sitæ erant, è fenestrâ excidit; quam is, parùm sui compos nec benè palpans, ostium putârat; fractâque cervice, statim expiravit. Cujus exequias, magnâ cum pompâ luctúque, celebratas vidi. Pullo se quisque colore tingebat; proque sertis pampineis, cupressea induebat. Cadaver impositum non sandapilæ, non pyræ; sed dolio semi pleno injectum, in puteo vini pleno non tam sepultum quàm submersum est: nam, ubi Romanis in more erat pyræ altiori glebas thuris, ut loquar cum Lucretio, et omne genus suaveolentium aromatum superinjicere, hîc urnulam quis-

[*] Apul. Asin.

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que vini infundit tumulo, mortuóque valedicit. Statua illi erecta in medio Bacchi atrio, inscripta illorum linguâ hoc carmine[t]:

"Non patuêre fores: patuit quæ nocte fenestra,
Janua mortis erat, janua honoris erit."

Biduum ego istic tutus mansissem, cùm ad me hospes, "Heus tu," inquit, "latuisti probè, hactenus; sed tertium si adhuc diem egeris, necesse est Baccho sacrifices: illa mihi cura incumbit scilicet, ni in tuam gratiam pejerare malim."

Cui ego: "Et quis ille mos est, quæso, cui tam necessariò parendum est? Id, si semel cognovero, aut diutiùs permansurus faciam, aut hodierno discessu hoc te metu ac periculo liberabo."

"Vidisti," inquit ille, "heri Bacchi statuam in foro; craterémque, cui unum infundebant, libaturi, duplicémque infusi egressum. Alterutri horum os applices oportet, indéque haurias plus quàm sat est, donec humi procubueris: tum, denique, illo ipso in loco provolutus, destillantis adhuc vini imbre, usque dum desierit, proluaris."

"Sed, amabo, dic mihi seriò," inquam, "num qui unquam peregrini hoc fecerunt."

"Ad unum omnes," inquit ille: "quidam perquam lubentes; alii etiam invitissimi."

"Ego verò abeo," inquam: "tu modò expedi mihi, sodes, quæ secundas teneat è reliquis Yvroniæ partibus."

Zythæniam ille mihi laudavit, quam alii Pyræniam vocant, sub ditione Tricongii, è nobilissimâ Cantharidum familiâ oriundi: simúlque monstrat viam, satis per se facilem; jubétque valere.

CAP. VII.

Pyræenia vel Zythænia, et Peregrinatio ad Sacrum Utrem.

Pergo ego jam solus aquilonarem plagam versus: et, à tergo mihi relicto Schaum albido flumine, perveni ad Kotzungam; villam omnium quas vidi teterrimam, olidissimam.

[t] Et illud,

"Vina dedere neci G. vina sepulchro
Funde; sitim nondum finiit atra dies."

Senæ in Templ. S. Dominici. Adhuc et tertium:

"Vina dabant vitam; mortem mihi vina dederunt,
Sobrius auroram cernere non potui.
Ossa merum sitiunt: vino consperge sepulchrum;
Et, calice epoto, care viator, abi.

Valete Potatores." Script. Senæ in Templo S. Spiritûs.

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Jamque in ipsis Ponfiniæ terminis, Validolium salutavi, satis commodam nitidámque: in quâ, tamen, fontem aut fluvium nullum animadverti; ut audio, ne vinum nymphis adulterari possit.

Id unum queror, cujus monitum volo lectorem; ita proficiscenti mihi molesta fuisse pocula, ut cruces Italæ et Hispanæ solent festinanti viatori: quæ ad tertium quemque lapidem sub sacro fornice plena disponebantur, quibus illibatis peregrinanti fas non est illàc præterire. Conveni, tandem, viatorem, vilissimo ac villosissimo sagulo superindutum, fronte ac pedibus nudum.

Ego statim quò tam grandi gradu tenderet percontabar.

Cui ille, "Peregrinationem," inquit, "longam suscepi ad sacrum utrem Schlauchbergæ."

Miratus novum urbis nomen, itérque inusitatum, multa rogabam, de regionis urbísque situ, de consilii ratione, ac utris denique illius virtute: tulíque responsum:—

"Schlauchberga urbs est in ultimis ferè Pyræniæ finibus et Loçaniæ, ab utrâque regione celebratissima: in quâ, præter alia colendissima religionis monumenta, ædes sunt Bacchi Pyrodis: Capellam Ardentem vocant: non, ut in aliis regionibus, adulti, barbatíque; sed embryonis: illâ ipsâ formâ, quâ totus ardens à Semeles utero, patre obstetricante, olim ereptus est: ex arduâ rupe excisæ. E quarum tecto, pyropis aureísque flammulis magnificentiùs ornato, ut cataractæ in nescio quod Indicum mare, guttæ perennes fumantis tepentísque liquoris in utrem subjectum continuo fluxu destillant; quem supernè ferunt tantâ virtute imbutum, ut quisquis piè devotèque ex eo largiùs hauserit, nunquam deinceps, aut ante mediam noctem sitire, aut ante meridiem inebriari possit. Id, verò, utrunque mihi homini publico, multum facessit negotii: qui neque ad mediam usque noctem dormire possum, quin præ nimiâ siti surgam; neque manè surgo, quin ante meridiem gravissimo somno premar ebrius. Hunc ergo in finem, nisi quòd paulum aquæ libaverim hodie de puro fonte, per triduum hoc siticulosus incedo, ut tanto plùs merear de hoc igneo numine: nec quis, aut mihi sic amicto, aut meo cuicunque comiti, poculum audet obtrudere importuniùs."

Ego amplexus avidè oblatum mihi tam opportunè privilegium; et comitatum illius, et patrocinium obnixiùs efflagitabam.

Tandem, ubi non parum viæ garriendo transegissemus, mutatam soli faciem animadvertens, in quâ nunc sumus regione sciscitor.

Hic inquit, "Ex quo latam illam paludem trajecimus, Methium designans lacum, tractus est Uscebatius; proximior Pyræniæ regio: non æquè culta, sed multò felicior nostrâ Œnotriâ; sive terræ virtutem, sive aëris temperiem spectes."

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Subolebat mihi, accepto quàm primùm nomine, et origo vocis et ratio: quòd ad βάθος usque soliti sint epotare; vel ab οὖς τοῦ σκεύεος βατίου: quàm verè, judicent australium linguarum peritiores.

Sanè, populus perquam sordidus et inhumanus; nec, nisi ebrius, unquam non ferus et truculentus videbatur: qui tamen mihi, ut superstitiosissimi sunt, comitis tam religiosi causâ, satis favebant. Primam quidem noctem, in publico urbeculæ cujusdam obscurioris xenodochio, transegimus: satis pol quietè; hospites, enim, omnes ebriulatos, somnóque altissimo semimortuos, et comperimus et reliquimus. Reliquas, in quibus nihil tabellis dignum animadverti, volens taceo.

Pervenimus, tandem, per multas silvas invias longásque paludes, ad oppidulum celebre ac frequens, Portum Aquæ Fortis.

Ego, requiem mihi jam diu pollicitus, "Quâ nunc imus?" inquam: "aut num hæc spes tua est illa desideratissima Schlauchberga?"

"Non est," inquit ille: "sed, quod te recreet aliquantulum, ne ulna terræ metienda restat his pedibus: remis peragetur quod restat; quibus postquam hæc obstantia freta feliciter transfretavimus, per quieta Pyræniæ litora" (regio enim hæc, Daniæ more, ab oceano interveniente, duas in partes scinditur) "ad portum optatissimum perveniemus."

Navim conscendimus: solvimus portu; et jam in mediis fluctibus agitamur.

Sed hîc friget mihi etiamnum timidum hoc pectus reminiscenti, quantum nos isthic periculum evaserimus. Ecce, enim, nautas ad unum omnes ebrios planissimè, suíque parùm compotes. Hîc unus dormit in puppi: alter fato Palinuri[u] remum tractaturus, in mare præceps decidit; cui dum unus et alter frustrà opem ferre tentant, casuri et ipsi manibus nostris servati sunt: furit alter, remúmque intentat proximo, quòd socio amisso non fuerit opitulatus: cui ille, lacessitus ingeminato verbere, pariter respondet: alterutri se parti adjungunt reliqui: volant hàc illàc minaces remi, jam in fustes conversi; et nunc non amplius undam, sed auram verberant: facilè sternuntur humi, quos Bacchi priores ictus ultrà præcipitant. Victores duo, neque jam plures supererant, serò pertæsi tantæ cladis, in nos irruunt, torvè intuentes; nostrâque causâ hæc omnia evenisse clamitant. At nos, quibus pudori visum est à totidem ebriis superari, procumbentium armis instructi, impotens par hostium facilè subegimus, armísque spoliatos ligavimus: ipsi nautas egimus: quin et cymba ipsa, quasi non minùs ebria, nutabat hàc illàc; ita ut, nisi siccior nobis venti aura ab Æolio utre opportuniùs emissa flavisset, et navim planè invitam rectà promovisset, hîc nos miseri remiges spem omnem unà cum ca-

[u] Virgil. Æn.

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daveribus nostris obscurè sepelissemus, neque unquam religiosus iste comes Bacchi sui utrem invisisset.

Inter navigandum, quod unum silere nequeo, obversabatur oculis nostris, procul à sinistris, insula quædam alta et nivosa; aliquantò borealior: cujus nomen rationémque petenti responsum est:—

"Illa Glacialis Insula nominatur: quò Bacchus, jam imberbis, ut iratæ novercæ supercilium fugeret, à patre relegatus est: quem cùm inhumaniùs tractâssent, tandémque vi et armis abegissent incolæ, iratus pater terram jussit perpetuis nive ac tenebris operiri."

"Sed unde fumus ille, quem à longinquo videmus è montis nivosi cacumine erumpentem?"

"Mons," inquit, "Sacer Dionysii: in cujus igneis visceribus expiari ferunt illorum animas, qui nimis sobriè temperantérque vixerint, aut illi manus olim violentas intulerint. Hîc scilicet pœnas dant infelices umbræ, assiduéque cruciantur; donec quis amicorum superstitum, Capellam Ardentem inviserit, et igneâ illâ, aquâ in tumulum effusâ, manes liberaverit."

Subrisi ego: jam mihi visus cantatissimi illius Purgatorii originem explorâsse: ut frustrà sit Odilo ille Abbas cum Monachis Cluniacensibus, qui in Ætnæo Monte istiusmodi animarum expiatorium, 600 abhinc annis statuerint[x].

Appulimus, tandem; urbémque invenimus satis quidem elegantem, sed utribus vasísque coriaceis stratam, tectam. Nec artifices ullos hîc vidisse memini, præter sutores utriarios: ut jam tandem quid de coriis Pamphagonicis fieret, satis intellexerim. Cujus rei rationem sic habe: Incolæ non mero utuntur, ut Yvrones reliqui; sed aquis quibusdam lambicatis, vino fortissimo commistis, quarum tanta vis est, ut fragili hoc vitro contineri nequeant; quapropter thecas sibi hujusmodi comparant, resinâ picéque firmatissimas.

Cives rufi sunt, plerique, lippi, iracundi, invidi, suspiciosi, tremente manu, gressu dubio; et, quod me terruit maximè, meras flammas et bibunt et spirant: quantum, enim, nos istic aquæ, aut tenuissimæ cervisiæ, tantum isti hujus calidissimi liquoris infundunt; ut quoties aliquem viderim istorum, non potuerim non ignei Draconis Franecrensis meminisse.

Ego, igitur, qui modò aquâ periclitabar, nunc mihi magis ab incendio metuebam. Comitem, ergo, meum Baccho suo supplicantem, præcordiis meis longè meliùs consulturus, deserui; et ab urbe Vulcani Cyclopúmque, potiùs quàm Liberi Patris, me proximo mane subduxi.

Jamque dum per extremas Loçaniæ oras reditum meditabar, visurus Houbeloniam, tertiam Yvroniæ regionem, ecce me su-

[x] Anno 1000.

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bitò adorta est armata vis Viraginensium, cinxit, cepit, rapuítque miserrimum erronem, per immensum iter, ad caput regni Gynæcopolin.

Nolo tamen ægriùs ferat lector, quòd intacta mihi hoc casu remaneat Yvroniæ pars reliqua: nam, ut mihi narravit nuperus comes, et hæc omnium ignobilissima est, et parùm discrepat à cæteris; nisi quòd Houbeloniis minùs generosa ebrietas est, magísque belluina.

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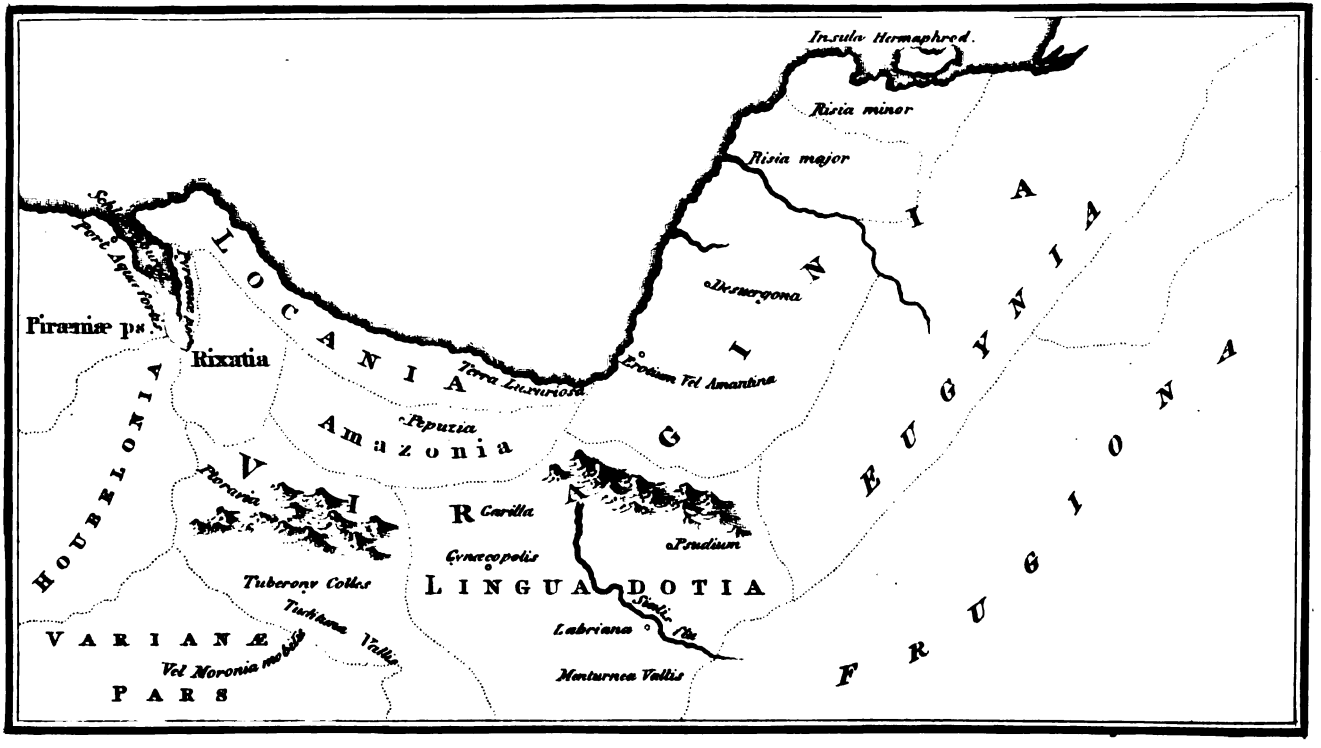

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LIBER SECUNDUS.

VIRAGINIA, VEL GYNIA NOVA.

CAP. I.

Situs Viraginiæ; illiusque Regiones. Terra Fœminarum.

Gynia Nova[a], quam alii corruptâ voce Guineam appellant, ego verò Viraginiam, illîc sita est, ubi geographi Europæi Psittacorum Terram depingunt. Ab aquilone, Loçaniam huic genti inimicissimam; ab austro, Frugionam; ab oriente, Moroniam Mobilem et Felicem, attingit.

Terra profectò ferax; sed malè culta.

Regiones sub se multas amplásque continet; ingenio simul et moribus valde sibi dissonas. Præcipuæ sunt Linguadocia, Rixatia, Ploravia, Risia Major et Minor, Aphrodysia, Amazonia, Eugynia: à quibus non procul abest Insula Hermaphroditica. Harum ego quasdam peragravi planè invitissimus.

Superat reliquas longissimè Linguadocia: in quâ plurimæ sunt urbes celeberrimæ; Garrilla, Psudium, Labriana, quam interluit flumen ingens: Sialon vocant accolæ, quòd ita sæpe tumet, ut in tam vasto canali vix possit contineri: et sanè depressior pars regionis, quam Mentyrneam Vallem nominant, hinc inde periclitaretur quotidie, ni sagaciores incolæ osseo aggere ripas benè munirent.

Sed primas urbium et Linguadociæ et Viraginiæ totius vendicat tenétque Gynæcopolis: ubi ego diutiùs quàm vellem, commoratus sum.

Quid, ergo, de me factum, inprimis referam; ac, dein, quæ de novâ gente dicenda sunt, ordine meo prosequar.

CAP. II.

Quid mihi factum à Gynæcopolitis.

Quam primùm me duræ victrices, è Loganicis finibus raptum, in forum deduxissent, campanulam illico pulsârunt: quâ semel

[a] Guinea Nova describi solet extrema pars orientalis terræ Austr. incognitæ, proxima regno Maletur et Beach: hic nos et Guyniam finximus.

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auditâ, convolârunt avidæ cives; meque hîc in procinctu vinctum curiosiùs intuentur: dum una raptricum nostrarum, quæ tunc, ut videbatur, ducem egit, dato, uti opus erat, silentii signo, reliquas alloquuta est.

Qui sim, cujásve, nescire se: solummodo in tam perditæ regionis finibus me deprehensum: monétque, ut, tot tantísque Loçanensium injuriis lacessitæ, de serâ tandem vindictâ cogitent; ferántque de me judicium.

Ego gentem meam rationémque erroris, quibus potui verbis ac gestibus, significabam; me rerum Loganicarum prorsùs ignarum; et ex illis esse, qui ipsarum et sexui et genti benè semper voluissent; indignum esse harum clementiâ et justissimi regiminis famâ, peregrinum insontem, nihil unquam de ipsarum sexu malè meritum, indictâ causâ, damnatum iri.

Movit illas non parùm tam supplex oratio, tamque non fucata species veritatis: vicit, ergo, demum tutior plurimarum sententia, vinctum me scilicet in prætoriano carcere, Gynæcio, servandum, donec et patria mea et peregrinationis institutum senatui constiterit.

Hîc ego et longam et miseram servivi servitutem: neque, ni me patriæ meæ (quæ meritò per terrarum orbem Fœminarum audit Paradisus[b]) nomen servâsset, vivus hinc demum excessissem. Enimverò, Loçanicos, quotquot deprehendunt, vel suspendunt vel vilissimis officiis in hoc infami carcere deputare solent: sic nimirum ultæ quotidianas illius gentis injurias; quæ tametsi salacissima sit, et in venerem propensissima, pueros tamen ardet solos, et putanas, fortassis mulas et jumenta: uxores vel omnino negligit, vel nimis suspiciosâ curâ et zelotypiâ solicitè custodit. Quot ego hîc non ignobilium captivorum classes, ad Herculea pensa senescentes, lanam carpentes, staminâque torquentes vidi!

Liberavit me, tandem, patriæ principísque jam olim emeritæ sacrosanctum nomen; non tamen solutum prorsùs et injuratum. Tangenda mihi, scilicet, Ara Junonis; et publicè danda fides, me leges subsequentes inviolatè observaturum:—

Me nihil unquam mali nobilissimo sexui, vel verbo vel facto, machinaturum.

Fœminam loquentem sermone meo nunquam interpellaturum.

Domesticum imperium me ubicunque sim, fœminæ concessurum.

Me nunquam in Loçaniam rediturum: agitatur, enim, apud illas vulgari proverbio, "Plurimos huc appellere bonos viros, discedere malos maritos."

Plurium amores me, ne vel gestu, simil ambiturum.

[b] Gallic. proverb. "Angliam, fœminarum paradisum, servorum purgatorium, infernum equorum."

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Nihil quicquam proditurum secreti.

Nihil unquam uxori, quod ad cultum ornatúmque spectârit, negaturum.

Ingenii, et formæ, et facundiæ laudem me fœminis ultrò daturum; et ab omnibus detrectantium calumniis vindicaturum.

Suscepi in me lubens omnia: neque duriorem certè conditionem facilè respuissem, discedendi studio. Ita vincula etiamnum calamo meo scribentis injecta videt lector; ut omnia fas non sit mihi jurato eloqui. Quædam non mala licebit: mala non liceret, vel injurato.

CAP. III.

Forma Regiminis et Electionum.

Status mihi democraticus visus est: dum quæque studet imperare, nulla subjici. Quin neque legibus se patiuntur coerceri: publicis tantùm suffragiis omnia peraguntur. Quæ quomodo lata fuerint, mirum mihi homini peregrino videbatur: omnes, enim, unà loquuntur, canoris acclamationibus: nulla silet, aurémque alteri accommodat.

Parliamentum istic habent ferè perpetuum; in quo majoris momenti negotia pertractantur: ut Desiderius noster, si jam superesset, factum agnosceret, quod fœminas tantopere petentes introducit[c]. Id, verò, necesse est, propter legum latarum incertitudinem: licet, enim, postero die plebiscita quævis pro arbitrio retrectare: eodem non licet; ne sibi parùm constantes viderentur.

Suffragiis quidem pares sunt universæ cives; non tamen dignitate: certo enim præfectarum numero, quas Centum-Viras appellant, urbes præcipuæ fasces tribuunt. Neque verò natæ sunt illæ rerum dominæ, sed electæ; uti aliqua videbitur, pulchritudine et eloquentiâ, sola enim hæc duo in omni electione spectantur, eminere.

Olim penes populum erat eligendi potestas, donec ex eo quòd unaquæque semetipsam suo promovit suffragio orta confusio laudatissimum hunc electionis morem antiquaverit.

Exinde decretum est, ut illæ solæ judices sederent tam invidiosæ litis, quæ se neque formosas neque disertas profiterentur. Quo factum est, ut, concurrente sæpe populo, ne una comperta est in tam frequenti spissâque coronâ, quæ electricis locum occuparet; dum provectiores ætate non minùs se putant facundas, quàm juvenculæ elegantes.

[c] Erasm. Colloq.

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Tandem, visum est hunc honorem duodecim ex annosissimis è vico Vetulonio[d] matronis deferri: quem etiam superbo præterea titulo prudenter auxerunt, ut eo lubentiùs expeteretur. Neque illis præter titulum deesse potest, quod à senibus plurimi solet æstimari, rerum omnium affluentia: ita, enim, Noctuæ Laurioticæ[e] volant undique, ita donis certant ambitiosæ puellæ, captántque ingenti pretio venalem judicum gratiam, ut nec forum ipsum crediderim aut corruptius aut opulentius.

Pro sceptro, facibúsve, aut securi, Plumæ istis, et Specula præferuntur, maxîmæ molis: quæ vel per vicos incedentes non desinunt intueri; et horum consilio, capillos, ora, et gressus ipsos componere.

CAP. IV.

Viraginensium Origo.

Paucissimæ Viraginensium istic natæ sunt: sed aliunde à quibuscunque orbis terræ regionibus huc confluunt, quæ aut propter nimiam in maritos ferocitatem pulsæ sunt, aut propter nimiam maritorum inclementiam et zelotypiam spontè exulârunt.

Quotquot maritorum suorum dominæ, injusti imperii causâ è finibus suis unà cum viris ejectæ huc appulerint, in extimis regni oris, illâ præsertim parte quæ Gynandria vel Amazonia dicta est, urbes munitas incolunt, militésque agunt præsidiarias.

Exsules, verò, spontaneæ, quæ imbelliores plerunque sunt et animi mollioris, in ipso regni umbilico pacem colunt et formam.

Neque est quòd speres rempublicam tam incertæ originis aliquando præ civium paucitate desituram: tot, enim, huc indies aggregantur ultroneæ, præsertim municipes, ut verendum sit potiùs ne nullus brevi reliquus futurus sit novis civibus commorandi locus.

Ego certè malè metuo, ne ubi istiusmodi regio nostratibus fœminis calamo meo innotuerit, vix ulla domi mansura sit, proximi seculi spem suâ fœcunditate conservatura.

[d] Vetulonia, Ptolomæo Hetruria metropolis. Sic Silius Ital. l. viii.
[e] Aristoph.

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CAP. V.

Aphrodysia[f].

Exhinc, igitur, regiæ urbis diplomate instructus, perrexi porrò ad septentrionalem Viraginiæ partem, quæ Loçaniam spectat, Aphrodysiam: terram, herclè, florentissimam.

Nec scio quot leucis ab Erotio vel Amantinâ proximâ regionis villâ distabam, cùm jucundissimi odoris halitus nares mihi opplebat; haud secùs ac si pretiosissimæ pharmacopolarum pyxides juxtà stetissent: ita omnia hîc seplasiarios olent pastillos et delicias Golosinias. Reliqua taceo.

Hîc fœminas vidi proceras, comptas, et, ni fucus gratiam formæ sustulisset, sanè pulchras. Quæ omnes facie papillísque nudæ incedebant; cæterum amictæ, sed materiâ levissimâ, coloribúsque splendidissimis. Partes nudæ ita palàm cerussatæ videbantur, Moscoviticarum more, ut jurares personam te videre, vel statuam, aut parietem; non humanam cutem.

Mulieres Desuergoniæ (illo gaudet nomine prima urbs Aphrodysiarum) vitreas colunt domus, undique pellucidas.

Harum neminem, ni frustrà velis esse, domi quæras; nisi fortè priusquam compta fuerit et ornata: nec quam in foro theatróve (hîc enim diem terunt) nisi vel ridentem, vel canentem, vel tripudiantem cernes.

Non aranea muscis insidiatur magis, quàm istæ viatoribus Loçanicis, quantumvis genti suæ infestis: quanquam et horum plerique ultrò se, quæstûs gratiâ, istarum summittant petulantiæ. Captos pelliciunt ad se primulum lascivis gestibus: dein, exorant importunius: pretio, demum, aggrediuntur: denique, si nihil horum, vi cogunt turpissimæ libidini inservire: qui, postquam semel sui copiam fecerint, non aliter quam equi admissarii in secretiore stabulo custodiuntur, nescio quibus radicibus Indicis philtrísque potentissimis saginati.

Has ego et odi, et fugi ociùs; ne vel literarum præsidio satis me tutum ratus: quibus profectò nunquam ausus fuissem, ni formæ meæ satis jampridem mihi conscius, spem salutis pudorísque mei commisisse. Profuit, ergo, semel fuisse deformem: ut vel ea, quorum causâ naturam maximè solemus criminari, fiant aliquando, illâ sic sagacissimè nobis prospiciente, vel non cogitantibus utilissima.

[f] Terra lasciva.

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CAP. VI.

Insula Hermaphroditica.

Non procul â Guaone, ultimâ Moluccarum, inter Cap. Hermosam et Beach Promontorium, Insulam vidi Hermaphroditicam; nec formâ, nec magnitudine, Monensi nostrati absimilem.

Ubi quasi solum ipsum formæ incolarum aptâsset natura, nihil non geminum animadverti. Nulla planè arbor est, quæ non et variis frugibus onusta sit, et variis nominibus insignis. Pyro-Malos, Pruno-Cerasos, Palma-Mygdalos appellant.

Sed et forma vestium composita ex utrique sexui propriis: nam qui plus habent virilitatis, à talis ad coxas usque viros referunt, reliquo corpore fœminas: contrà, verò, quæ naturâ muliebri insigniores.

Quod et in nominibus propriis, ne quid dissimulent, studiosè observant. Qualia sunt Philippomaria, Petrobrigida, Amarichardo, Thomalicia.

Serviunt reliquis adolescentiores, quotquot natos non et genuerint et pepererint.

Si quem è nostris deprehenderint naturæ simplicis, hunc ut prodigiosum quiddam ostentant: neque secùs admirantur, ac nos partus bicipites, mutilósve, aut absque pudendâ parte natos.

Se demum perfectam prolem naturæ gloriantur: quæ "cùm binas aures, nares, manus, oculos, pedesque binos concesserit absoluto corpori, cur minùs," inquiunt, "præstantissimum animalium dupliciter instructum voluerit? quin et si quis consulat mulierculas prioris ævi sacra suæ Cybeles (pol benè castis ritibus) peragentes, aut veteris Romæ, imò et novæ famosissimos pedicatores, comperiet istos nequiter ambire, quod nobis spontè concessum est."

His se, aliísque fœdissimis rationibus, munire solent homines non planè rudes: in quibus, pro corporis formâ, unà cum muliebri astutiâ, virilem sagacitatem observabis.

Jumenta hîc nulla, præter mulas; nec feræ, præter lepores. Piscibus ferè victitat gens tota; præsertímque testaceis.

CAP. VII.

Amazonia, vel Gynandria[g].

Reversurus per extimam Aphrodysiæ partem, ejusque occidentalem angulum, incidi, prout lares me viales ducebant, in

[g] Anglice, "Land of Shrews."

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Amazoniam vel Gynandriam; unicum tam imbellis regni præsidium, adversus vicinorum furorem et incursiones.

Quoniam verò præter Loçanicos ab adjacentium nemine periculum sibi putant imminere (quippe Frugiona, pacifica gens, ipsas irritare non vult; Moronia non potest, si velit maximè) hinc fit ut præsidiarias urbes Amazonum, in Orientali Loçaniæ vestibulo collocaverint.

Ubi tacere nequeo quantum me spes mea fefellerit: conspecto enim semel virili habitu, non parùm gestiebat mihi animus ne quicquam sibi suggerens illico, me molestissimas Viraginiæ oras evasisse. Sed illusum externâ incolarum specie docuit eventus: hîc, enim, braccatæ incedunt fœminæ, barbásque prolixas alunt; viri quique stolati et imberbes: qui lanificio strenuè incumbunt domi; dum fœminæ rei rusticæ operam dant, et militari.

Pepuzia hîc urbs et antiqua et magna sedet: unde fortassis orti olim Pepuziani hæreseos[h] jamdudum damnati, qui mulieribus imperium et sacerdotium commissum voluerunt.

Non ita Barbari suas mulieres vel Aristotelis[i] ævo tractabant, vel etiamnum tractant imperiosè, ut istic fœminæ viros. Miserebat me certè tantæ servitutis. Nihil induere, satagere, eloqui audent boni viri, injussu uxorum: nec quo exire, vel ad necessaria naturæ munia, nec quem contueri aut alloqui, nisi veniâ priùs humillimè impetratâ.

Id quod hodierno die sanctiùs, quàm olim observatum didici. Cui rei rationem hanc ferunt esse: quòd virorum cordatiores quidam, pertæsi jam serò tam ignavæ turpísque servitutis, consilium inîssent statâ quâdam nocte fœminas clanculum adoriendi, secretâque strage gravissimum hoc jugum excutiendi. Quod quidem juxta conjurationem hanc feliciter evenisset, ni meticulosus quidam homuncio, cui subirata conjux ob officii alicujus neglectum verbera minitata est, ut supplicium evaderet, totam consilii rationem sub vesperâ patefecisset.

Sedent mulieres, dum viri ministrant: dum expergiscuntur, dormiunt: dum plorant, rixantur et verberant. Albo lapillo dignus est ille dies, cui isti salvâ possint cute valedicere. Visus mihi fuissem denuo inter Turcica mancipia versatus, ni me habitûs discrimen turpioris servitii monuisset. Vah, quale spectaculum erat in virili manu, colus ac stamen; in muliebri, pugio baculúsve! Dissimulavi tamen, ut potui, pudorem; animum studiosè applicans, ut omnia cognoscere possem, nihil pati.

Si qua clementiore ingenio muliercula mitiùs egerit cum viro, ac remissiùs; statim, uti hîc delatricum plena sunt omnia, defertur ad senatum, læsæque majestatis incusatur. Crimen illi intentant vicinæ, non sine magnâ et animi commotione et contentione vocis. Quòd si res vel levissimis indiciis innotuerit,

[h] August. lib. de Hæres. [i] Aristot. Polit. l. c. 1.

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hoc modo rea plecti solet: vestem cogitur mutare cum viro; sicque amicta, raso capite, prodire in forum: ibi toto die stat in editiore loco, omnium spectatricum convitiis ac cachinnis exposita. Neque vir ipse hanc audaciam feret impunè, qui tantillum sibi à muliere oblatum favorem non modestè recusârit: ubi illa tandem domum redierit, luto, lotio, contumeliis maculatissima, vestem non antè deponit, quàm cruentum ostentaverit baculum, quo viri sui caput validè comminuerit.

Uxori suæ quisquis supervixerit, aut ancillam ducat oportet, datâ priùs observantiæ prioris fide; aut proximæ matri-familias in mancipium cedat: quoniam nemini virorum rebus domesticis quamlibet suis præesse liceat. Dum peregrè proficiscitur fœmina, vel militiæ causâ, vel negotiationis, vel denique voluptatis, ancillæ aut filiæ mandantur claves, et cum clavibus imperium: cui si ille semel obstrepere ausus fuerit, dat pœnam reduci; ni, precibus multis aliísque quibuscunque officiis, silentium vicariæ dominæ impetrârit, conciliârit gratiam.

Rariùs ad ejusdem thori consortium admittuntur viri; quando, nimirum, lubitum est uxorculis: sapit hoc scilicet, ut illæ quidem putant, nimium familiaritatis. Ni, tamen, singulis noctibus antequam incaluerit dominæ lectus è procœtone surrexerint, ac nudo pede ascenderint, terque levi manu pultârint fores, summissâque voce obsequium suum officiosiùs obtulerint, postero die vapulent.

Contra morem nostratium, capillos tondent, ungues alunt.

Sunt inter illas, quæ artem gymnasticam et exercent et profitentur: quâ quomodo dentes, ungues, calces bellicosissimè gerant, ostenditur: denique faciem excoriare, oculum eruere, mordere lacertos, aurem perfodere, vellere barbam artificiosiùs, et præceptis docent et exemplis.

Vix crederes quàm illic domi nitent omnia: ubi, tamen, omnia lavant, verrunt, coquunt, parant viri soli: ut hinc satis appareat, viros officia domestica recusare, non quòd ista tractare nequeant, sed quòd se minùs decere putent. Nihil ibi sordidum vidi præter virorum vestimenta; quæ profectò præter modum squalescunt, ut non minùs ipsi se negligant, quàm à fœminis negligantur. Foris, tamen, et agros et tecta, fœminarum curam, videas incultissima: urbium mœnia ita semiruta, et ubi adhuc integra consistunt ita imperitè constructa, ut virorum tutelam desiderare videantur, et fœminarum operam et patrocinium abominari. Dubitas nunc de salute meâ, Lector; sat, scio, solicitus, quâ tandem ratione miser peregrinus è tam periculosâ perditâque regione sit incolumis evasurus. Dicam ingenuè, hoc mihi præstiterunt habitus, ætas, consilium. Nam et habitu incedebam virili; et jam adolescentulo mihi prima lanugo sexum commodè dissimulabat; et, quod accidit mihi peropportunè, istic incidi, quod cui mirum videbitur in tam longinquo orbe, in plurimos mihi de facie quondam notos con-

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terraneos: quorum fretus præceptis monitísque, ut suæ olim Sibyllæ Trojanus eques[k], per paludinosissimas Ploraviæ valles, montésque Tuberoniæ, non sine multis laboribus, molestiis, periculis, in Moroniæ fines lætus hospes perveni.

Sed quid de probis interea fœminis fiat, et rogabis, et nimiùm fortasse miraberis.

Infelicem me ratus viatorem, aut ingratum: qui istas vel non convenerim unquam; vel visas notásque, tanto silentio præterierim. Plurimæ quidem illæ sunt, mi homo, dico seriò: sed quæ Eugyniam habitant, partem mihi fateor, non visam; sed certo rumore cognitam. Quin et prædictis Viraginiæ partibus non paucæ sunt; sed quæ vitam agunt anachoreticam et monasticam, ac proinde montes incolunt præruptos et inaccessos. Huc scilicet, uti ferunt, castissimæ, piissimæ, pulcherrimæ fœminarum ultrò secedunt.

Quisquis ascenderit ac studiosiùs quæritaverit, non poterit non plurimas hujus farinæ reperire. Ipse unam aut alteram conveni; quarum adhuc et formam, et mores, virtutémque stupeo: sed quòd adolescentuli nostrates, si qui huc fortè peregrinentur, ita omnem inveniendi laborem refugiant, curámque rejiciant; hinc fit, ut bonarum fœminarum paucitatem immeritò causentur.

[k] Æneid. vi.

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LIBER TERTIUS.

MORONIA[a].

CAP. I.

Numerus Moroniæ, et Situs.

MORONIA regio est omnium quas vidi incultissima, vastissima, populosissima. Sanè, si quis in celebrioris alicujus emporii bursa obambulet, quod ille olim de Parisiis, mundum huc totum confluxisse judicabit. Non me latet quid de Europæorum numero scriptitârint historici: illud verò quantumcunque est, liberè concedamus. Italia 9,000,000, plùs minùs, complectatur: Hispania aliquantò pauciores: Anglia 3,000,000: totidem et Belgia: Germania utraque 15,000,000: Gallia totidem: Sicilia 130,000. Novimus et quid de Chinensium, quorum, ut perhibent qui de magnis majora loquuntur, 70,000,000 solent in hâc audaci orbis censione numerari: mera profectò hîc solitudo est, si quis istorum cum frequentissimo Moroniæ populo conferatur.

Terra sita est sub ipso polo Antarctico; uti, contrà, sub Arctico, Pygmæorum: et, sanè, jam subolet mihi ex unâ eâdémque causâ, frigore nimirum utriusque regionis intensissimo, et Pygmæorum exilitatem, et Moronorum stupiditatem provenisse: quâ quidem in re pulchrè sibi respondet Natura; dum in alterâ mundi plagâ vitium corporis, animi vero in alterâ, ex nimiâ solis remotione fieri voluerit. Cui et hoc fidem facit, quòd qui sub mediis ac temperatis cæli zonis habitant, et animo valere soleant et corpore. Sed philosophi id curent scilicet.

Ab austro Crapuliâ terminatur; Viraginiâ, et extremo Frugionæ angulo, ab oriente; ab occidente, denique, Lavernià.

CAP. II.

Moroniæ partes, Morésque toti populo communes.

MULTIPLEX quidem est Moronia, et multiformis. Nam, ad orientem, Variana vel Mobilis Moronia sita est; sub ipso polo, Aspera; ad austrum, Moronia Felix; inter utramque, Fatua; Pia, denique, ad occidentem.

[a] Terra Stultorum.

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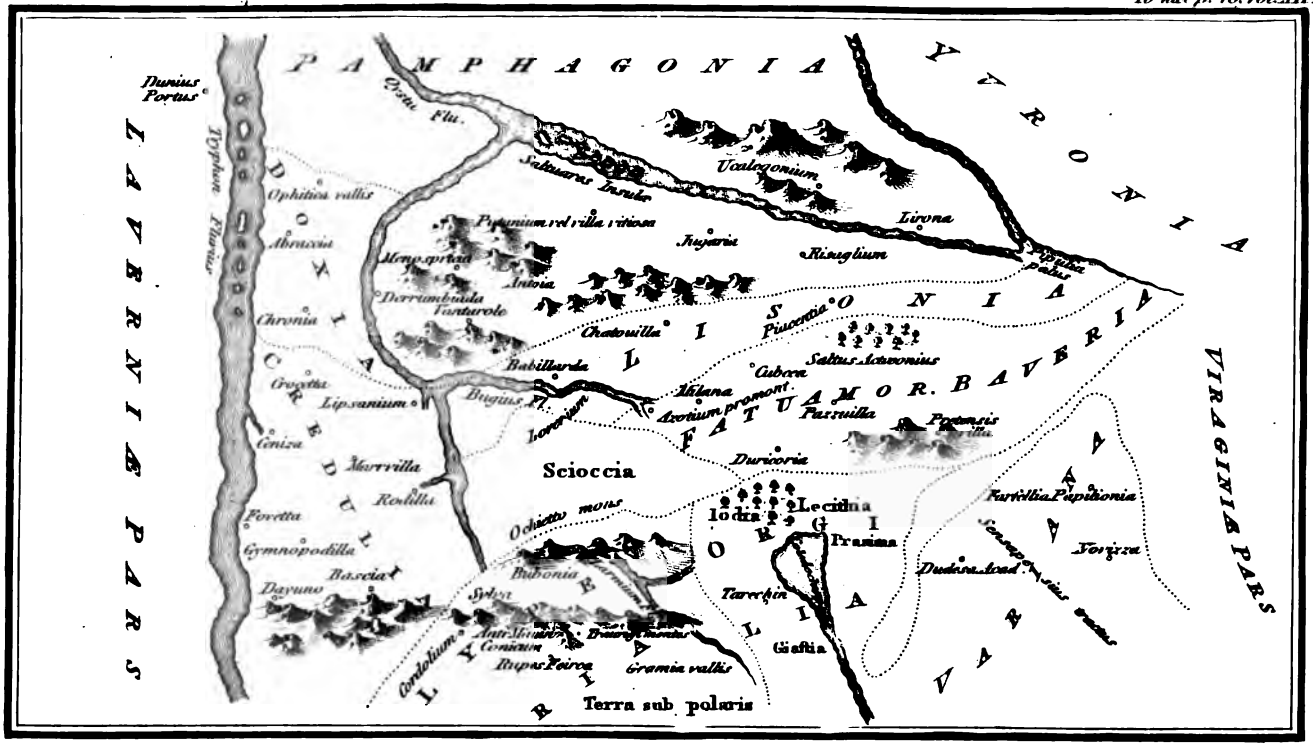

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Corpore sunt plerique omnes, quantumvis sæviente frigore, procero et obeso, crine subpallido, φοξῷ capite[b], labiis prominentibus, auribus crassissimis.

Sed non idem omnibus ingenium, non mores, non habitus. Notabo pauca, quæ in universum ferè omnibus competere mihi visa.

Advenis quibuscunque, sine omni discrimine, copiam faciunt (si Asperam Moron. exceperis) suarum urbium, ædium, mensæ. Adi quenquam istorum; saluta submissiùs, non sine turgidulis titulis, planéque Hispanicis; lauda vel faciem, vel vestem, vel manum, vel domum; et quicquid dixerit adstipulare: hospitium nactus es quamdiu voles, in quo nihil quicquam tibi deerit quod possit uspiam comparari. Gratiis et blandis pollicitationibus hîc veneunt omnia.

Plumas, aut serta, vel campanulas, aut tympana, magno auri pretio, à gratissimis emunt mercatoribus.

Mediâ hyeme aperto incedunt pectore, et reliquo corpore leviter amicto; ut eo faciliùs intret calor, frigus exeat: æstate, autem, induunt endromida, et superinduunt pallium, et quot habent vestes; ne quà fortè calor intrare possit: quanquam et alii, φιλοσοφώτεροι, contemptâ hyemis intemperie, nudi ferè prodeant; hâc freti ratione, quòd cùm cætera animalia suis plumis aut corio contenta sint, turpe sit regi reliquorum homini aliorum integumentis indigere.

Nemo istorum solus unquam est: semet enim alloquitur, sibíque respondet vicissim: secum ludit ipse, non sine magnâ contentione, aliquando etiam et rixis; risúmque sibi aut lachrymas movet ubertim.

Per omnes Moroniæ partes vagantur religiosiores quidam Morosophi, in varios ordines distincti; qui eodem istis in loco habentur, quo Bonzi[c] apud Chinenses: pium genus hominum, ac lepidulum. Exciderunt mihi ferè classium nomina; quarundem sonus hæret etiamnum, vel certè non multùm absimilis. Alii se, ni malè memini, Morello-scurras[d] vocant: alii, Cluniachos, et Latrinenses[e]: alii, Licetanos, Zoccolantos, Cercosimios[f] Matteobassos[g], Scelestinos[h], Della mercede, Della vita commune. Isti omnia quæ habent largiuntur aliis, ipsi mendicant. Ad extremos Moroniæ fines ambulant nudo pede, ut cælatum lapidem intueantur, alloquantur, exosculentur: cui, demum, supplices provoluti offerunt munera, vota fundunt.

[b] φοξὸς εἦν κεφαλ. de Thersite. Homer.

[c] Hi Chinensium quasi Pseudotheologi Pagodos (sic idola vocant) religiosissimè colunt, magnóque in honore sunt.

[d] Morello-scuro, color est Italis Monachorum de valle umbrosâ.

[e] Lateranenses regulares, et Cluniacenses.

[f] Certosini.

[g] Matteo Basso, Italis fundator erat Capucinorum.

[h] Cælestinos.

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Aurum plumbo mutant, et membranulis. Cereos accendunt meridie. Carne vesci, religio illis est: piscibus ad crapulam licet. Aurum nudâ manu argentúmve tangere quibusdam piaculo est[i]. Hominum vix quenquam salutant! nullum non lapidem aut lignum. Flagellis se miserè mastigant, ut apud istos crudelior quædam, quàm quæ Laconum olim διαμαστίγωσις reviviscat: sive, quòd nemo alius tergus suum illis poliendum sit commodaturus; sive, quòd olim vitulorum sanguinem Deo gratum fuisse acceperint. Verticem radunt: vel, quòd lævi cranio se natos meminerint; vel, ad calorem cerebri temperandum; vel, ne crines inter cœlum et cerebrum nascentes impedimento forent, ne libera mens cœlestia meditaretur[k]. Duo tantùm sunt, quæ, me judice, plus nimis sapiunt astutiæ: quòd credulam plebeculam ita pulchrè emungant, ut aliorum impensis lautè vivant ipsi otioséque; et, denique, quòd nolentes perpeti domi crucem (ut ingeniosè Scaliger) uxoribus utantur alienis, pullósque quos ipsi genuerint, aliorum alis fovendos supponant.

Si quis horum ægrotaverit, lachrymatur affatim, usque dum vel moriatur, vel convalescat. Medicamenta omnia pertinaciùs aversantur: tantùm moribundi oleo à suis Morosophis inunguntur.

Sapientiam non metiuntur silentio (quippe res etiam inanimes id faciant ultro) sed verborum delectu, numero, rotundo exitu. Ille verè sapit, non qui parùm loquitur, sed qui multùm non incongruè.

Non equitant unquam: non navigant: salutem suam, vel cespitanti jumento, vel natanti nutantíque ligno credere, stultum judicant.

Ad pubertatem usque ab uberibus matrum pendent.

Mortuos non solent sepelire. Factum id putant inhumanius, ut quis parentem, vel uxorem, amicúmve, eo quòd animâ destituatur, terrâ occultaret; nec posse fieri, ut eum olim superstitem vel amârit quis vel honorârit, quem modò mortuum ita supinus abjecerit, ac nudum vermibus propinaverit. Suorum ergo cadavera ligno altissimo suspendunt sub dio, vestita quàm possunt elegantissimè; et quotannis visunt ac venerantur: quanquam et veteribus hunc sepeliendi morem usurpatum fuisse satis doceant non pauca, Piæ præsertim Moroniæ, monumenta.

Et isti uxorum dominium agnoscunt: sed illò mitius, quòd ipsorum mulieres imperare nesciant. Quem morem hinc ego natum accepi.

Viragines olim Amazoniæ, istis adhuc pænè confines, Moro-

[i] Nota fabula est de Franciscano et Dominicano.

[k] Hugo l. ii. de Sacram. part. 3. c. 1. Rabanus l. i. de Institut. Clericor. c. 3. Bellarm. de Monachis, l. ii. c. 40. cujus hæc verba: "ut sic maneat vertex;" id est, animus liber et apertus divinis contemplationibus et illustrationibus. In Albo Jani Douzæ manuscr.

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niam totam armis subjugârunt: quam, tamen, ipsæ nolentes propter colonorum inopiam occupare, nomen sibi retinentes imperii, pepigerunt ut victi incolæ pristino more possiderent; tantùm annui tributi nomine asinum auro probè onustum mitterent dominis ac victricibus Amazoniis. Et id quidem, annis jam plurimis, die stato factitatum est. Renuunt, tandem, Moroni: nuntiúmque remittunt, aurum se quidem non tanti facere, modò ipsi, quod suum est, tempore suo petere dignarentur; sed ut amicum animal, manere apud se discupiens, fustibus abigerent, invitúmque cogerent thesaurum suum exportare, factum ipsis videri durius ac iniquius: ac, præterea, rem nimis ambiguam esse ac litigiosam; nam, ubi asinus asino robustior est, si plus minúsve hoc anno miserint quàm superiore, meritò cavillari posse Amazonias, se non justum onus accepisse: præsertim, cùm ipsi sæpius experti fuissent, misellum animal, cui in primo egressu ferendo videbatur, ante longi itineris exitum, oneri succubuisse. Responso hoc commotiores Amazoniæ bellum parant: invadunt terram; et, reluctante nemine, perveniunt tandem armatâ acie ad metropolin regni, Pazzivillam: re auditâ, conglomerantur cives catervatim, absque tamen omni et ordine et armaturâ: hostes illico militari more se disponere ad pugnam, clamare, jacula torquere, irruere: Pazzivillani, cùm unum aut alterum è suis cæsos humíque stratos conspexissent, in genua prociderunt supplices: plorârunt, obsecrârunt, et expostulârunt: "Quæ est hæc," inquiunt, "crudelitas, ô Amazoniæ, pro uno asino tot homines tam violentâ morte afficere! cùm unus vobis asinus vivus plus profuturus sit, quàm mille cæsorum hominum cadavera: habeat unaquæque vestrûm asinum aurúmque: malumus nos sine illis vivere, quàm pro illis mori: parcite modò, et abite." Desistunt, demum, pretio precibúsque victæ victrices; sed hâc præterea lege, ut deinceps tota Moronorum gens uxoribus (quod regimen domesticum spectat) ultro obtemperarent. Victi pergratum id sibi futurum respondent; molestissimum enim sibi hactenus visum, et invidiæ plenum, imperare.

CAP. III.

Variana; vel, Moronia Mobilis[1].

VARIANA, orientalissima Moroniæ pars est, proxima Viraginiæ.

De quâ non quæres à me certi aliquid, benigne Lector. Quo in statu res illius provinciæ invenerim, reliquerim, satis quidem et mihi constat, et æquè constabit tibi: at si tu huc fortè peregrinatus aliter se nunc habere compereris, præmonitus noli meam fidem criminari; ita enim omnia ibi nova fiunt indies, ut

[1] Terra Stultorum Inconstantium.

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faciliùs possis certam Protei formam, chamæleontis colorem, crastinam cæli faciem prædicere.

Quicquid arrogent sibi Portugallenses in regionum disquisitionibus ac longinquis peregrinationibus, puto veteres Gallos meritissimò posse laudem hanc, ut sibi propriam, vendicare: nam certè istic plurima invenimus Gallorum vestigia; sive locorum nomina, sive legum reliquias, vel denique numismatum spectes monumenta.

Facies terræ multiformis est et dubia: nam quæ pascua læta vides hoc anno Floræ sacra, proximo aratrum expectant, Cereríque dicantur; quique pridem montes cælo minabantur, nunc cavam replentes vallem, superbum cacumen viatoribus calcandum præbent.

Flumina sæpe novos canales mirantur, prioribus interclusis: est etiam, ubi

Plaustra boves ducunt, quà remis acta carina est[m]:

undis interim incolarum aggeribus excludi adhuc immanè frementibus, et alio in loco amissæ hæreditatis compensationem molientibus.

Urbes hîc multæ, magnæ; sed quarum et nomen et fabrica mutatur indies.

Harum facilè princeps cùm ego huc primulùm appuli, Farfellia dicta est; ante discessum verò, senatorum edicto, Papilionia nominata est. Urbs rotatilis, ita ut hàc illàc, curruum more, pro civium arbitrio circumagi possit. Illam ferunt centies locum, trigesies et structuræ formam, mutâsse. Me illîc hospitante, juxta fluvium Sans-eauum[n] considebat, jam statim montem Anylon conscensura. Sed et flumina quæque sic gelu ferè assiduo constricta sunt, ut opportunam transfretandi viam fugienti villæ offerre videantur. Singulis mensibus facies urbis nova est: sic enim structæ sunt ædes, ut à se possint absque periculo separari. Quàm primùm ergo fastidium istos cœperit viri aut viciniæ, illico novam sibi plateam, sedem novam quærunt. Urbis insigne olim Testudo erat domiporta, cum verbo Sapientis Græci, "Omnia mea mecum:" nunc, verò, Papilio floribus variis insidens, pulchríque delectus nota verbum additur, "UBILIBET."

[m] Virgil.

[n] "Sans eau," sine aquâ, Gallicè: sic Morus, in suâ Utopiâ, fluminis Anydri meminit.

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SECT. 1.

Vestis ac Mores Populi.

INCOLÆ plumis coloratis, Indico more, vestiuntur: quibus cùm aviculas conspiciant contra vim frigoris satis armatas; his tanto se tutiùs munitos autumant, quanto ipsi tam imbecilli teneróque animalium generi antecellunt. Situm, tamen, plumarum subinde mutant, ut novum habitum mentiantur: adeo ut quæ manè verticem obumbrabat, jam ante vesperam talos verrat; quæque modò genua, nunc altiùs posita pectus vestiat.

Ducunt uxores: quas etiam pro tempore amant efflictim: dantque illis fidem conjugalis benevolentiæ, veréque custodiunt, donec vel illa displicuerit, vel ipsi aliam viderint pulchriorem. Tum, demum, conjuges, non herclè invitæ, commutantur: citiùs enim illas cœperat maritalis thori fastidium.

Hospitem quemlibet, vel non antea conspectum, tractant hodiè familiarissimè, ac si perpetuum inter illos amicitiæ fœdus initum foret: postridiè, autem, velut ignotum præteruunt.

Vix quicquam volentes offerunt, quod non retractent secundo spiritu, antequam seriò promiserint. Nihil promittunt, quod non dejerant postmodo, antequam præstiterint. Nihil, denique, præstant, cujus non ducantur, serâ tamen, pœnitentiâ.

Hodie nihilo vendunt, quæ, ubi emptori placere inaudiverint, cras magno redimunt.

Leges condunt in annum: neque enim expedire, ut, cùm rerum conditio mutationum vicissitudini obnoxia sit, vivendi tamen regulæ eædem semper permaneant: quibus adde, quòd cùm δεύτεραι φροντίδες plerumque σοφώτεραι sint, nimiæ profectò servitutis esset, id semel decernere, quod cùm postea expertis displicuerit, non possit unquam revocari.

SECT. 2.

Tumulus Vortunii. Antiqua Numismata.

HIC, in agro Muerio, propter viam, tumulus cernitur Vortunii cujusdam, non valdè antiquus, minùs elegans. Cui inscriptum*:

VIATOR

Mane, Lege, Ambula. Hîc jacet

ANDR. VORTVNIVS, NEC SERVVS, NEC MILES, NEC MEDICVS, NEC LANISTA, NEC SVTOR, NEC FVR, NEC CAVSIDICVS, NEC FOENERATOR, SED OMNIA: NEC IN VRBE VITAM EGIT, NEC RVRI NEC

* Cui simile Bononiæ est ad S. Petri, Aeliæ Læliæ Crisp. monumentum.

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DOMI, NEC FORIS, NEC IN MARI NEC TERRA, NEQVE HIC, NEC ALIBI, SED VBIQVE. NEC FAME, NEC VENENO, NEC FERRO, NEC CAPISTRO, NEC MORBO SVBLATVS, SED OMNIBVS. POSVI H.I. ILLI NEC DEBITOR, NEC HÆRES, NEC COGNATVS, NEC VICINVS, NEC NECESSARIVS HANC NEQVE MOLEM, NEC LAPIDEM, NEC TVMVLVM, NEC CASTRVM-DOLORIS, SED OMNIA; NEC TIBI, NEC ILLI, NEC MIHI, NEC MALE, NEC BENE VOLENS, SED OMNIBVS.

Ad quartum ab urbe Novizzâ lapidem, è puteo quodam effossa multa vidimus antiquiora numismata. Paucula non pigebit, in lectoris gratiam, descripsisse.

Quadratus hîc nummus erat: cui, ex alterâ parte, Janus bifrons; ex alterâ, verò, lapillus rotundus lævi quasi tabulæ insculptus videbatur, unà cum obscuris literularum notis ERR. VAR. DVC.

Erat et rotundus: cujus pars una togatum quendam referebat, mediæ ferè ætatis: dextra catelli venustioris capiti innixa: sinistrâ librum semiapertum gerebat. Pars altera chamæleontem coloribus suis variegatum; et supernè scriptum erat CONST. LIP.

Tertius erat majoris, ut videbatur, valoris; ovali figurâ; ex anticâ parte facie nasutâ, macilentâ, fronte redimitâ: ex alterâ, polypo pisce subjacenti saxo et affixo, et adsimilato eleganter excusus: cui et verbum juxtà positum "Pour Bon." Authorem nec scio nec quæro; nec quid sibi voluerit homo sciolus satis capio: facilè intelliget omnia lector paulò magis gnarus antiquitatis.

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SECT. 3.

Academia Variana.

In tractu Vallis Senzapesiæ[p], quod nullus expectâram, comperi quidem imaginem Academiæ: Dudosam vocant sui: in quâ occurrebant mihi umbræ philosophorum.

Falleris quisquis istic lectorum cathedras, auditorum classes, scholas artium, rectores, pædagogos, leges, libros quæris. Quisque sibi magistri vicem supplet, et auditoris.

Collegia tamen hîc bina. Scepticorum unum: qui nec oculis, nec auribus suis fidendum censent; nec id unum statuere audent, se nihil statuere audere. Surripe cuiquam istorum nummum, aut panem, aut pannum (quod Lacidæ cuidam istorum contigit[q]) statim ambigit, num tale quid unquam habuerit priùs. Colaphum impinge, quamlibet iratâ manu: dubitat num acceperit, vel num se jam sentiat accepisse. Alloquere, adsta, tange: audit, videt, sentit: dubius tamen interea, ne fallaces sensus mentiantur.

Alterum vero Novatorum, illis Troverense, forsan ab inveniendo dictum: totos, enim, se dedunt isti rebus novis disquirendis; novísque urbium, vestium, ludorum, gestuum, rerum publicarum formis cudendis operam locant. Quisquis jucundius aliquod ludi genus, aut inauditam vestis formam excogitârit, à duce pro dignitate rei promovetur. Qui bullas primus, ex salivâ et smegmate compositas, è juglandis cortice, insufflato calamo excitavit, non minùs illîc celebris est; quàm vel bombardarum inventor, vel Moguntinus ille typographiæ author, apud Europæos. Hi magno in pretio sunt aulicis, etiam et artificibus, Moroniæ præsertim Felicis, qui ipsorum consilio vestes omnes concinnant, componunt gestus.

Quin et isti novam sibi linguam fabricârunt; quam Supermonicam[r] appellant magistri; solis doctioribus adhuc cognitam.

Selectiora quædam vocabula, in peregrinantium gratiam, adtexere operæ mihi pretium erit; excogitata quidem nuperrimè, et nunc dierum illis usitatissima; ne nimiùm fortè stupidus ac ipsorum linguâ Cedurinus[s] habeatur viator, qui ipsos alloquentes parùm intellexerit.

[t]Terra ipsis,	Silo	dicitur.
Anima,	Adek	
Quicquid intra cutem,	Cohos	

[p] "Sensa peso." Ital. absque pondere, leve.
[q] Diog. Laer.
[r] Mystica lingua Paracelsi, sic à suis nuncupatur.
[s] Cedurinus, Paracelso "stupidus."
[t] Catalogus vocabulorum quorundam Paracelsicorum.

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Pars interna diaphragmatis,	Coostrum	dicitur.
Innata qualitas,	Relloleum[a]	
Naturale,	Cherionium	
Sal,	Hal et Malek	
Vapor terræ,	Leffas	
Aquæ commotio,	Lorindt	
Mel sylvestre,	Tereniabin	
Halitus malus elementorum,	Realgar	
Principium,	Ilech	
Supernaturale,	Iesadach	
Unguentum,	Oppodeltoch	
Dejectio stellarum,	Nostoch	
Jupiter,	Cydar	
Successiva generatio,	Dardo	
Præsagium incertum,	Erodinium	
Certum verò,	Essodinium	
Pustulæ,	Bothor	
Malus sanguis,	Cassatum	
Mancus vel mutilus,	Artetiscus	
Gibbus,	Nasda	

Sed magis adhuc miranda mihi videbantur mineralium nomina et spirituum.

Sulphur,	Chibur vel Alcubrith	dicitur.
Argentum vivum,	Azoth, Sibar, Unquasi, Missadan	
Stannum rude,	Wismadt	
Mercur. præcipitatus,	Diatessadelton	
Metallum ferro simile,	Robolt	
Liquefacti denique metalli materia,	Blachmal	
Ferrum,	Edir	
Mercurius,	Missadar, Zaibar	
Aurum minerale,	Chifir, Fido	
Cuprum,	Melibæum	
Vitriolum,	Colcothar	
Compositio ex coralio et carabe,	Dubelcolep	

Habe etiam et spirituum appellationes, qui istis familiarissimi.

Bonus dæmon,	Evestrum	dicitur.
Spiritus boni, secreta revelantes,	Zeninephidei	
Spiritus ignei,	Triférte s	
Spiritus aërei,	Nenufareni	
Lemures,	Caballi	
Spectrorum actiones,	Trarames	
Spiritus minerales,	Operimethiolim	
Imagines impressæ,	Gamohæa	

[a] Illud nomen nativum est Paracelso.

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Præfectus collegii erat Bustius Hohenheimius[u], precipuus novæ linguæ architectus. Haud scio tamen, num hæc nova huc usque obtinuerit, an locum cesserit alteri, cusæ fortassis nuperius. Quicquid erit, liberavi ego fidem præmonendo.

CAP. IV.

Aspera Moronia[x].

Sub ipso polo, in Australis Terræ extremo apice, Aspera Mor. locum sortita est: regio montosa, petrosa, gelu perpetuo constricta; quippe quæ cælo fruitur sicco, et frigidissimo.

Rupes hîc ferrea est, respondens per omnia magneticæ, quæ sub altero polo perhibetur: quæ ratio est ignota nautis et geographis, quòd, in tabulis nauticis, posteà quàm semel Æquinoctialem transnavigaveris, magnes ad australem se polum potiùs convertat.

Duos sub se Ducatus continet, amplos herclè magis quàm felices; Lyperiam quam alii Maninconicam terram nuncupant, et Orgiliam.

SECT. 2.

Lyperiæ Dux: Populus.

Lyperiæ dux, "Le Grand Chagrin" à suis cognominatus, homo morosus tetricúsque, populo præsidet sui quidem non minùs simili quàm à reliquis Moronis discrepanti.

Palatium illi ingens Cordolium, è gagate magnificè constructum: in cujus vestibulo, rubris characteribus, exaratum est,

Merentum locus est; procul hinc discedite læti[y].

Incolæ plerique hispidi, macilenti, inculti, colore fusco, crine nigro, cute durâ et asperâ, fronte torvâ, neglectâ veste, vultu tristi; oculis cum stupore quodam fixis, nec se facilè moventibus, introrsum verò demissis, ac veluti in cavis maxillarum tumulis jam diu sepultis.

Nemo urbem heic quærat, aut pagum. Incolæ soli semper habitant, leporum more, vitámque degunt planè eremiticam: partim, quòd ita naturâ suâ suspiciosi ac meticulosi sint, ut proximos non ferant; partim, quòd edicto Ducis cautum sit ne quis aut intra conspectum alterius domi, aut intra certa milliarium spatia ædium sibi poneret fundamenta.

Rarissimè quidem exeunt: sive id propter densissimas tene-

[x] Terra Stultorum Melancholicorum.
[y] Ranzovianum carmen in sacello quodam, prope Sigebergam.

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bras, quæ hîc ferè perpetuæ sunt; sive decreto principis fiat, seu sponte suâ potiùs, quòd se domesticâ solitudine malint oblectare. Rariùs tamen obvium quempiam salutant, vel alloquuntur: sic enim se habet legis suæ sententia: "Antequam necessum est ne produento; neminem in viâ, nisi die Jovis[z], sâlutanto." Adi quenquam istorum: pulta fores: serò respondet hospes, et iracundè; quippe molestissimè ferunt novi hospitis adspectum.

Quæris quid agant, vel quo tandem modo ætatem terant? Sanè, imáginando et fingendo nunquam facta, nunquam futura; credendo quæ finxerint; prosequendo quæ crediderint: quæ ratio est, cur ita horreant aspectum, nolíntque interpellari.

Alius se jam diu mortuum putat, seque velut frigidum cadaver imo in pavimento protensum sternit. Si quis fortè domesticorum appropinquârit hominem sciscitaturus, involat huic in faciem; necromanticum ratus, qui, secretâ carminum vi, animam priùs exautoratam ex inferis revocaverit: et jam, velut umbra, vagatur hàc illàc, sperans non posse se deinceps humanis sensibus comprehendi[a]. Accurrat quis suorum, rapiátque, et catenis (uti opus est) vinciat; hunc unam ex Furiis judicat à Plutone missum, ut animulam sibi nuper ereptam repeteret; domúmque suam, quam olim tumulum sibi finxit, nunc Infernum ratus, eo magis perhorrescit.

Alius se talpam imaginatus, degit in cubili subterraneo, vermes venaturus, rostróque probè calceato terram suffodit: ubi verò aliquis, illum insequutus, vel aciculâ pupugerit, statim (prorsùs enim sibi videtur more talparum cæcutire, ut neque virum, nec ferrum dignoscat) furcâ ratus talpariâ transfodi se, exclamat miserè, seque parat patibulo.

Alius Atlantem fingit grave cælorum onus sibi imposuisse: stat ergo immobilis suspirans sæpissimè, et nunc tollens humerum, nunc deprimens: et, postquam diutulè sub ficto hoc onere sudaverit, ubi quis suorum magnum cæli tibicinem ad se traxerit moverítque loco, procidit is in faciem; mundi ruinam, parùm interea tacitus, impatienter exspectat; increpans homunciones imprudentissimos, ita prodigos suæ salutis et orbis universi.

Alia, Megæram se opinata, vel Furiarum quampiam, terret hospitem sævis gestibus: capillos suos totidem angues quatit, sibilat, et ungues intentat advenientibus: nacta, verò, catellum aut soricem excruciat quantum potest; animámque se peccatoris torquere rata, quod Ajax olim insaniens arietibus fecisse dicitur, pœnis et querelis miseri animalis semet admodum consolatur.

[z] Observatum hoc sedulo est hodie à Monachis Carthusianis, et eâdem lege cautum. His similia quære in Hospitio Stultorum Melanchol. a Baron. scripto.

[a] Idem ipsum de Pisandro quodam Cæl. Rhodig. l. ix. 26

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Alius, nasum sentiens ultra modum excrevisse, lora consuit; quibus, more Cingaris Merliniani[b], à tergo revinctum excipiat.

Alius argillaceus sibi totus videtur, vitreúsve: procul ergo devitat obvios; veritus ne, si forsan in quem violentiùs impegerit, illico confringatur.

Ita nemo horum est, qui non se alium comminiscitur.

SECT. 3.

Ab Ochietto Monte, Larmium salsum Flumen oritur, rigátque maximam hujus provinciæ partem. Sed et regionem hanc totam pertranseunt Montes Traurigii; ut Italiam, Apennini: qui horrorem ferè incutiunt, dirâ quâdam solitudine; nihil enim hîc conspicies, præter ursorum antra, et tuguriola sagarum. Abundat istic utrumque malarum bestiarum genus. Ursus, animal verè melancholicum, per hyemem totam in obscurissimâ caveâ delitescit; pedésque sibi lambendo, vivit. Sagæ, decrepitæ aniculæ et impotentes, gramosis oculis, attritis dentibus (ut olim Cæcilius) quæ omnia se posse putant, vel tantillum mussitando, ciere tempestates, rivos sistere, mederi morbis, excitare mortuos: ipsæ tamen, interim, præ merâ fame moriuntur.

Montium istorum latus umbrosum operit Bubonia Sylva; spectris, uti ferunt vicini, perpetuò infestata, ac mortalibus invia.

Lycanthropicos per hanc sylvam passim discurrentes videbis; territúsque plus satis, ni istorum morem vocísque fraudem prænoveris, audies ululantes.

Sed et in Valle Gramiâ, montibus hisce subjacente, oberrant plurimi, quos princeps sagarum Melæna in leones asinósque[c] transformâsse dicitur: ita tamen, ut humanam illis et vocem et faciem concesserit.

SECT. 4.

Omittendum non est inter reliqua, quod in hâc regione celeberrimum est: in latere nivosi montis et excelsissimi Traurigiorum et ultimi, Antrum Maninconicum, aliis, Antro del Pianto. Vestibulo quidem angusto, et cæruleâ glacie concreto; intùs, verò, ut ex sono licet conjectari, tractu valdè spatioso. A limine pendent stiriæ grandiores: quæ, velut dentes totidem, in horridissimis speluncæ faucibus videntur induruisse.

[b] Merlin. Coccaias in Macaronicis.
[c] Melanchol. asinina, leonina.

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Hîc fama est raptas melancholicorum animas, intensissimo frigore torqueri. Quisquis ori appropinquaverit introspecturus, quod vix quisquam prudens facit, humi sternitur exanimis; ibique cadaverosum corpus reditum animæ cruciatissimæ præstolatur: sed qui aurem admoverit terræ vel aliquantulum remotiori, quæ suspiria, et sive catenarum sive stiriarum decidentium clangorem, inaudire sibi videbitur!

At qui in aliquâ montis hujusce parte somniaverit, quod ego audaculus homo expertus sum, Deus Bone, quales Chimæras, et Tragelaphos, Centaurósque, et mille stupendas monstrorum formas, non sine horrore quodam, conspiciet!

CAP. V.

Orgilia[d]; *alter Ducatus Asperæ Moroniæ.*

Vicina huic Orgilia est: terra arida, arenosa, sterilis; quæ gentem producit iracundam, furiosam, rabidam. Staturâ cæteris minorem, pallidâ facie, crine rubro, oculis scintillantibus, tremente labio, incerto gressu, sed plerunque concitato.

Huic præest Dux de Courroux, tyrannorum omnium et exemplar et Coryphæus. Mirabitur, nec credet lector narranti, quid ille jubeat, quid agat, quàmque impetuosè, quò redigat suos, quomodo plectat. Celebris ille quondam Russorum tyrannus mitis homo ac mansuetus, præ isto, mihi visus; et qui primorum Cæsarum, imò et Patagonum cruoris sitientissimus.

Quin et istic forsan hæsitabit incredulus rerum indagator, explorator terrarum; neque, cùm cæli ingenio soleant incolarum mores conformari, sibi sinet persuaderi, regionem hanc polarem pro loci situ intensissimè frigidam, tam plus satis calidæ ac cholericæ prolis matrem unquam extitisse. At novimus sat benè philosophi, eò verisimilius hoc ex *ἀντιπεριστάσει* posse fieri, quò cælum frigidius: neque illud quisquam stupere poterit, qui noverit Africam, regionum torridissimam, gelidissimas serpentes generare; et in fornacibus Cypriis vulgò creari muscas, quæ suâ frigiditate ignem extinguant[e]. E mediâ regione aëris fulgura torqueri ac tonitrua. Hanc, denique, terræ molem ex igne subterraneo, aucto quidem ex ambientis corporis frigiditate, quassari hàc illàc, penitùsque commoveri. Nunc ergo, suffragante philosophiâ, fidem et spero mihi et arrogo.

[d] Terra Stult. Cholericorum.

[e] Mercurial. Var. lect. Georg. Agric. lib. de Subterraneis. Non naturalis bilis qua, duplex est; *λεκιθώδης πρασοειδης, ἰώδης ὑδατώδης*, quæ colore glastum imitatur.

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Ubi quatuor præcipuæ sunt provinciæ istius partes, Lecithia, Prasinia, Iodia, Glastia. Singulis et habitus et color suus est: Lecithenses, pallido et cinericio; Prasinenses, viridi; Glastii, livido et cæruleo; Iodii, rubicundo colore et tincti incedunt et amicti.

Nemo horum prodit unquam non onustus armis: ut cui vestis parùm fortasse suppetat, nullum tamen armaturæ genus sit defuturum. Idem homo non maximus quasi conductitius Martis bajulus, dextro quidem humero bombardam, sinistro fustem, ex altero latere gladium, pugionem ex altero, arcum pharetrámque à tergo gestat quaquà proficiscitur: quisquis obviam venit eunti, ni procul cedat viâ, ad pugnam se paret, vel ad mortem necesse est. Rarum iter est sine vulnere, aut cæde: et quem semel interfecerit quis, voracissimè dilaniat; vescuntur enim crudâ carne semper, sæpius humanâ, quam inter dapes maxime opiparas numerant, epotóque cruore madefaciunt.

Leges ibi nullæ: vi et armis omnia decernuntur. Injuriam passus aut ulciscitur, aut succumbit. Unicum hoc valet, petitum ex antiquo jure, "Vince et Fruere."

Duello licet, vel vindictam petere, vel suum repetere, vel rapere alienum. Quòd si plures concurrerint, miscuerintque lites, qui supervenerint, fisco addicuntur. Id scilicet à duce decretum est astutiùs; ut et conjurationum semina opportunè præcaveret, et sub hoc prætextu mensæ suæ honestiùs fercula procuraret.

Sedes ducalis Tarocchium[f] est: urbs ingens, sed lignea tota; quam nec ex aliâ materiâ strui sinet tyrannus, ne non satis commodè possit, ubi cives deliquerint, pro suo arbitrio incendi. Nemo hîc habitat, præter fabros ferrarios, carnifices, lanios: in quorum officinis propendent pernæ humanæ, non secùs ac apud nos suillæ aut vitulinæ. Hanc lambit Zornus Fluvius rapidissimus; quem aiunt hyeme mediâ, pro more fontium, incalescere, et halitus edere maleolentes.

Juxtà, tyranni aula est, ardua quidem et excelsa; monti præalto superædificata, quem ipsi Calavernium vocant; ferúntque, ex craniis humanis congestum, ad hoc tandem fastigium crevisse. Lateritio illa, tamen, et alto muro circundata: vivit enim ille semper dubius suorum fidei; mavúltque suis ferratis portis, quàm ipsorum amori et observantiæ confidere.

Stipatum hunc ferunt decem millibus carnificum qui omnes hujus et iræ inserviunt et palato. Si quis peregrinus, rerum ignarus, huc fortassis appulerit, statim res fisci est, apponitúrque duci cœnæ caput; quo genere non minùs delectatur ille, quàm nostri quâlibet ave rarâ, vel pisce; nec minùs studiosè, carnificum operâ, hanc sibi prædam disquirit, quàm Vitellius

[f] Garzonius Discurs. 13. "Fatuos furibundos" vocat Da Tarocco: hinc nomen istud.

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olim phœnicopterum linguas et lactes murænarum[g]. Æthiopes illi turdorum loci; nostri, verò, coturnicum. Agitur tamen cum illis benigniùs, qui tantùm animi gratiâ palatíque, nec ob crimen aliquod commissum, trucidantur: non secùs enim ac cum Eurydice Olympias egisse fertur[h], dat illis optionem εὔνους σφάκτης potestatémque quodcunque mavelint mortis genus eligendi; ferróne perire malint, an capistro.

Hujus in palatio nihil tam celebre est, quàm Sacellum Inquisitorium, ipsis Sancta Carniceria: ædes, sacra Furiis ac Diis Infernalibus; quorum omnium statuæ, è gagate et coralio, horribili figurâ sculptæ, et visuntur, et adorantur. Hîc omnia cernes, et cruciatuum genera, et mortium: centum patibula, nec pauciores rotas Ixioneas, secures, gladios, furcas, funes, fustes, et semesas ærugine bombardas; ut satis constet istis, priusquam vel Europæis vel Chinensibus, machinæ hujus lethalis usum innotuisse. Mille hîc fumant altaria, igne perenni: in quibus indies litatur Inferis et Duci: animis enim Furias, cadaveribus verò Tyranni ingluviem quotidianis hecatombis placare student: cruoris quod superest, arte quâdam suâ rarefactum ne tanto tempore congelascat, doliis quibusdam, instar vini Massici Falerníve, duci post multos annos propinandum, asservatur. Fons saniosus, Di Marza, per mediam currit Libitinam, alluítque fœdatum sanguine pavimentum.

Incolæ semper ferè cursitant in viâ; semper anhelant, sudántque.

Duo hîc miraberis, Lector. Neminem videbis, non aut mancum, aut mutilum: inter quos ille demum formæ palmam obtinet, cui facies maximè fuerit cicatricosa. Senem hîc videbis neminem: vix enim cuiquam contigit horum ad mediam usque hominis ætatem superesse.

In mediâ ferè regione Palus est Coledochia[i]: non minor profectò illâ Mæotide, nec ignobilior; cujus aqua colore flava est, sapore amarissima. Exundat ista sæpius; sed incertis temporibus: riparúmque oblita, per magnam Orgiliæ partem furibunda vagatur; quantumque soli tangit undarum profluvio, quæ sulphurea illi natura est, non secùs ac devius Phaëthontis currus comburit. Jam tum vasa sibi implent accolæ; credentes hoc liquore crebriùs hausto acui sibi animum, et ad quidvis audendum concitari.

Sed cave fallaris, Lector. Hæc ego auditione accepi solâ, non ausus intueri coràm: memini quid Gallus ille olim toties mihi à nobilissimo, ingeniosissimo Baconio inculcatum, "Il faut menager la vie."

Aspera nimis erat hæc Moronia, quàm ut me ferret hospitem. Mansi ego, salvâ et benè curatâ cute, Pazzivillæ; satius mihi ratus in hoc negotio, credere quàm experiri.

[g] Sueton. Vitell. [h] Diodorus Sicul.
[i] Hoc nomen est vesiculæ bilis receptaculo.

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CAP. VI.

Moronia Fatua.

NULLA Moroniæ pars tam antiqua vel tam numerosa est, quàm hæc, quæ Fatua vulgò nuncupatur: cujus incolæ aborigines se Moronos venditant. Hæc itaque non aliter regionum mater audit, quàm urbium Pazzivilla: ac proinde in medio, quasi tam lepidi corporis umbilicus, locum habet. Nam ab austro Aspera Moronia, ab oriente Mobilis, ab occidente Pia, à septentrione Felix, hanc mediam cingit quaquaversum.

Pars australior Scioccia, magis ignava est ac pituitosa: illa, quæ aquilonem respicit, multò et operosior et rerum agendarum peritior.

Ni testis oculatus fuissem morum factorúmque stupidissimæ gentis, non credidissem, herclè, naturam tam brutis animalculis rationem, divinissimum munus, indulsisse. Omnes, enim, illâ in parte, quæ Maninconicam Moroniam attingit, more quadrupedum incedunt proni; nec, quæ illis mira simplicitas, aliud genus ingressûs cognoverunt.

Ne tuguriolum hîc ullum cernes: partim, quòd ipsi domunculas sibi parare nesciant; partim, verò, quòd ab alio structas ingredi non ausint, ne tecti ruentis mole supprimantur.

Multi hîc quotannis, præ merâ inediâ ac frigore, moriuntur; quippe qui nec cibum coquere, nec vestem concinnare, nec sternere lectum, imò ne congruè quidem eloqui norint. Nemo parentem suum novit, aut filium, aut uxorem: nemo redeundi viam quâ priùs egressus est, nemo ursum ab ove, leonem à catello distinguit. Imò sunt, qui ignorant quâ tandem viâ cibum sibi paratum stomacho ingererent, per naresve an per aures, aut si quod aliud minùs aptum foramen. Denique, nec enim hîc libet immorari, finge tibi quodvis Arcadicum pecus humanâ donatum specie, habes germanum Sciocciæ indigenam.

SECT. 2.

Baveria[k].

PARS reliqua, Baveria, ingeniosior est; digniórque, et viatoris pedibus, et oculis fastidiosi lectoris.

Populus, enim, sagacissimus sibi visus, rerum omnium causas subtiliùs indagatur, nec nisi altiùs petitis rationum momentis acquiescit.

Ab incunabulis monoculi sunt omnes: quippe, statim à partu,

[k] Terra Nugonum.

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oculus alter, velut superfluus, eruitur; quòd, clausâ semper alterâ palpebrarum, et distinctiùs cernamus et intentiùs.

Pars nuda incedit; ut induendi et exuendi parcant labori simul et tempori. Pars tecta sibi parat, sed absque septo vel pariete; ut ædes eò magis sint perspirabiles, ac proinde salubriores. Pars nidos sibi struunt, avicularum more, altissimos; ut cœlo sint viciniores.

Omnes et opinionum et operum singularitatem quidam mirè sectantur.

Horum quidam, auram captantes popularem, vix profectò, credenda moliuntur. Nam quosdam videbis capite incedentes ac brachiis: alios, alis plumísque cerâ junctis instructos, audaci volatu, alites, Dædaleo more, imitaturos; ut Calain et Zethen, Argonautarum socios, ab inferis putares surrexisse: alios, ut Thessali quidam Veneti[l] solent, prodigia naturæ artísque, unguenti, aut aquæ, aut machinæ alicujus stupendos effectus, hianti popello gloriosiùs ostentantes: alios, denique, arte pol benè lucrosâ, è vilissimo metallorum, aurum educentes: rideres profectò horum operosam stultitiam, spem toties elusam, toties redintegratam.

Ex istis quosdam audio adiisse pridem oraculum, de tam dubio difficillimi negotii eventu sciscitaturos: quibus illico Pythius, "Travaillez[m]." Discedunt alacri animo consultores, sibique jam annuisse deum gloriantur: perdúntque, iterum ac denuo, repetitam operam, et cum operâ facultates; nec intelligunt se tempestivè à præscio numine admonitos, ut, Vulcaniâ hâc fraude jam serò spretâ, marræ insudarent ac ligoni.

SECT. 3.

Urbes Moroniæ Fatuæ, scilicet Baveriæ: Metrop. Pazzivilla.

Prima hîc omnium occurrebat mihi Duricoria: urbs non contemnenda, quæ tamen nihil habet quod moretur viatorem.

Huic proxima Pratensis Villa[n]; senatorum prudentiâ nobilis: qui, non ita pridem, cælo nimboso pluvióque, de arcendo imbre consilium inierunt. Alius pulsandas monet urbis totius campanulas. Alius, quod Italæ mulieres solent ut ingruentem avertant tempestatem, diri odoris pabula sub dio comburenda.

[l] Mountebanks.

[m] Recitat decantatum à plebe rhythmum Libavius, in hanc sententiam:—

Alchymia est ars sine arte;
Cujus scire est pars cum parte:
Medium est strenuè mentiri;
Finis, mendicatum iri.

[n] Villa et Historia Italis benè nota. Moresin. de Orig. Relig. Pap.

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Tandem, gravissimus hujus ordinis surrexit; suasítque, ut quicquid in se nubes complecterentur aquæ, destillare sinerent; nec dubitare se quin, hoc pacto, pluvia sit tandem, suâ sponte, cessatura.

Sed urbium omnium domina Pazzivilla est.

Sita, quidem, partim in planitie uliginosâ et palustri, partim verò in montis editioris latere; ita ut pars utraque aquilonari vicorum descensu continuetur, procul ab omni nemore ac fluvio.

Montosa pars valli nivem suppeditat, vallis monti aquam in puteis stagnísque diutiùs reservatam.

Portas habet sedecim: quas eo consilio struxisse aiunt fundatores, ut quadruplo ditiorem aliis haberent civitatem.

Formâ non rotundâ, non ovali; ut urbes aliæ. Sed mediâ, inter cylindricam et inversam pyramidalem; planè ad effigiem humani corporis composita. Nemo hanc formam mirabitur ilicet, qui noverit Belgium leoni, Peloponnesum platani folio, Italiam tibiæ mortui hominis, corio bubulo Hispaniam, utramque peninsulam orbis Atlantici piscium pulmonibus, Asiam crocodili pelli assimilata: ut, simul ac istam videris, Colossum aliquem humi stratum, vel Prometeum Caucaso illigatum, te à longe putares conspicari.

In ipso montis vertice forum collocatur; quippe quòd caput urbis est, sensúmque et vitam reliquis administrat. Quæ res quantum laboris facessat bajulis, dum supellectilem quamcunque, præsertim dolia majuscula vino vel cervisiâ plena, contra declive collis dorsum impellunt, conjecta, Lector, et ride. Videreris tibi centum videre Sisyphos, vano nisu saxum provolventes: qui, fortassis, ubi ad umbilicum usque montis, magno conatu, anheli sudantésque ascenderint, alterius dolii decurrentis impetuosissimo concursu, non sine periculo repelluntur.

Hîc habitant gravissimi ac honoratissimi senatores: qui hinc, velut è speculâ, totam urbem commodissimè possunt intueri.

Cervix huic adjuncta est viculus brevis et angustus, lictorum sedes et bedellorum.

Instar scapularum, brachiorum, ac manuum, sunt utrinque vici duo; quos occupant artifices pauci quidem illi, nec nimiùm periti.

Pro trunco hujus urbici corporis platea latior paulò et excelsior, hospitiis destinata, quæ ad lumbos usque porrigitur. Etiam ipsa pars quâ sedemus, pulchrè videtur referri depressiore montis loco, ubi cum planitie paulatim conjungitur. Lenones hîc habitant, lupæque, et quotquot urbi mundandæ dant operam cloacarii.

Crura et pedes binos ad mediam vallem protensos bajuli sortiuntur ac viatores.

Ædes ad unam omnes carent fundamento; quippe aiunt se malle lapides effodere, quàm sepelire.

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Ædificia sibi struunt excelsissima senatores, ut quò cælum propius attigerint, eò magis incalescant, et inferiorem hanc terræ aerísque inclementiam effugiant.

Nullam non domum cernes probè pictam utrinque; et majorum omnium præsertim, imò et hospitum nominibus inscriptam°.

SECT. 4.

Senatus Pazzivillanus.

Me illîc agente, consilium ceperunt senatores, quibus potissimùm modis ad urbis sive dignitatem, sive amœnitatem, seu denique securitatem, fieri posset accessio.

Alius aliud suasit, pro suâ quisque facultate et prudentiâ.

Primus, quidem, mare illuc per multa milliaria, perque medios montes, civium industriâ, deducendum: cujus proximitate urbes alias, mirum in modum, ditatas ipse animadvertisset.

Surgit alter, ac moros à fronte renuit; neque fidendum ait tam fero voracíque elemento: cujus perfidis fluctibus multæ præclaræ civitates absorptæ fuissent.

Alius ergo miros suadet aquæductus, ab imâ valle per tubulos quosdam petendos: quod non dubitat facilè posse fieri, cùm aquam sæpius viderit sponte suâ è puteis ebulliisse; seque, quòd nihil habuerit quo in spatium angustius coarctarerur, per totam planitiem diffudisse: quodque, è contra, cùm pluvialis aqua de summo monte descendat, unda undam propellere soleat et præcipitare; idem proculdubio factura sit ascendendo.

Alius monte novo aliquanto altiore cingi urbem mavult, civium manibus è subjacente valle eruendo. Cujus quidem consilii quadripartitam rationem attulit: primò, ne totum orbem testem haberent Pazzivillani, quid in urbe, præsertim à senatoribus, geratur: dein, urbis et muniendæ causâ et augendæ: ac, denique, propulsandi frigoris. Quo facto, pontem vult è solidâ firmâque materiâ altissimum exstrui, qui à prioris montis cacumine ad alterum usque porrectus, et ambulationibus inserviret et vecturæ.

Exsurgit alius; ac, subridens, rogat quomodo tandem vallis montem possit parturire: ac, præterea, ut hoc posse fieri concederetur, pontes maximè omnium patere periculis; nam si tantillum laberetur jumentum vel viator, ne salus ipsa servare illum possit, quin extemplo pereat necessum sit; plerunque etiam, quod pejus est, non sine brachio aut crure miserè confracto. Malle se aliquid consulere, quod plurimum secum ferat dignitatis, nihil periculi, nec multum laboris. Quocirca, si

° Muro bianco charta di matto.

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benevoli cives sibi monitori auscultarent, id sibi longè optimum videri: ut unaquæque domus, pro mole suâ, pyramidem sibi altiorem erigeret; cujus apici summo gallus æneus argenteúsve, aureâ cristâ insignis, quâvis aurâ versatilis insideret: in unâquâque pyramide horologium collocaret: singulis horologiis campanulam adjungeret. Nec dici posse, quàm elegans ac jucundum spectaculum, tam frequens excelsarum pyramidum series adventantibus peregrinis videretur; quàmque per horas aurem deliniret tot tintinnabulorum jugiter sonantium harmonia.

Acclamatum est, uno statim ore, tam commodæ, facili, gravi, petitæque altiùs sententiæ: ut jam deinceps hospes quisquis, mea sequutus vestigia, illò fueris in posterum peregrinatus, urbem sis longè elegantiorem cultiorémque invisurus.

SECT. 5.

Spesius Tractus[p].

Spesius Tractus huic adjacet, olim ditissimus: in quo nil celebre vidi, præter Saltum Actæonium, Cubæam, urbem octangularem, et Milanam[q].

Incolæ bonorum certè omnes profusissimi sunt; viásque excogitant, quicquid habent ingeniosius prodigendi: quidam enim cani venatico, alii verò accipitri aut milvo, alii cubo eburneo chartæve pictæ ampla insumunt patrimonia: imò ubi sola vestis suppetit, hanc vel hastæ subjiciunt, vel deponunt collybistæ, ut habeant quo voluptatem suam instructiùs insequantur.

Sed regio hæc num ad Fatuam Moroniam, an Felicem pertineat, mihi quidem incertum est. Penes quoscunque fuerit olim, stat mihi ante hunc diem veteres migrâsse colonos: et, si quos hæc regio jurisperitos aluerit vel fœneratores, jurârim terram sanè pulchram et fœcundam, istos diu abhinc novos dominos salutâsse.

Ubi nihil superest, vel quadris victitant alienis, vel de publico forsan aluntur.

Celebre hîc est Azotium Promontorium, asylum miseris debitoribus; quò confugiunt quicunque foro infeliciter cesserint. Novimus et ubi qui solvendo sunt satis illuserint istic mœstis creditoribus: qui si fortè fugientem huc fuerint prosequuti, et ab arâ retraxerint invitum, rei jam læsæ religionis, à summâ quidem arce præcipitantur.

Hîc parentes, etiam superstites, nostris, ut videtur, indulgentiores, filiis vix dum adultis integrum demandant patrimonium;

[p] Terra Stult. Prodigorum.
[q] Tria præcipua prodigalitatis subjecta, Canis, Alea, Accipiter.

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et, moribundi, uxoribus plerique rem totam familiarem, agros, supellectilem, neglectâ prole, legare solent[r]: quòd si illæ vitam priores excesserint, tantum insumunt funeri, quantum filiæ elocandæ inserviret.

SECT. 6.

Lisonica Gens[s].

Pro vestibulo Felicis Moroniæ sedet Gens Lisonica; omnium quas vidi prodigiosissima; bifrons, bilinguis: ex anticâ parte simiam, posticâ canem referens; ut ex homine, cane, simiâ tota composita videatur.

Hîc fidem mihi faciet gravis author Munsterus; qui, ex alterâ saltem parte, Indos quosdam hâc formâ descripsit.

Nata quidem ad serviendum: pars maxima se generosioribus vicinæ gentis volentes vendunt aut emancipant.

Etsi verò tam stupidi sint, ut nihil ipsi possint laude dignum excogitare, optimè tamen norunt quicquid usquam viderint imitari[t]: nec quid aut induunt, aut agunt, aut loquuntur, cujus exemplar sibi aliquod non proposuerint. Me illîc agente, claudicabant altero pede omnes, et inter incedendum usque screabant; eò quòd præfectus Lisoniæ Ciniflonius, crus sibi fregisset pridem, et catarrho diuturniore laborâsset.

Horum plerique tonsores, sartores, pararii, vel denique lenones sunt. Sunt quidam, ut aiunt, inter hos et aulici, habitu non contemnendi: nec quis profectò Hispanorum mimus est, præ istis Lisonicis.

Alloquere et intuere quempiam, is, incurvato priùs genu et exosculatâ dextrâ, ultimam clausulæ vocem reduplicat; vultúque renidens, quicquid tibi gratum fore retur, blandè regerit, non tamen sine immensâ titulorum congerie: osculo dein altero claudens sibi labia, pendet ab oculis tuis, anxius ut tibi responsum arriserit. Tu modò istis annue, et perge fari; quicquid dixeris, velut oraculum datum divinitus in tabellas refert, cœlum suspicit, téque pronus veneratur.

Deum non agnoscunt isti, præter illum, cui se addixerint in servitutem. Hunc aris, geniculationibus, precibus colunt supplices. Hæc omnia altero quidem ore fiunt: sed nullum unquam ex hoc ore verbum egreditur, quod non interea altero, canino scilicet, clanculum retractetur.

Hoc in tractu offert se prima omnium Loverium, urbs alta et spectabilis; sed tam parùm solidè constructa, ut sperare nequeat diuturnitatem. Bugio flumine et ditata plerunque, et aliquando etiam submersa.

[r] Moresin. Sc. in lib. de Orig. Rel. Pap. hoc idem de Britannis.
[s] Terra Adulatorum. [t] "O imitatores, servum pecus."

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Et vicina huic Babillarda, villa stridula, cujus incolæ nunquam tacent.

Assurgunt hinc montes, seque ipsi exuperant usque ad Chatovillam; pagum sanè inclytum, cujus incolæ nunquam non rident.

Conjungitur huic amœnissima Piacentiæ Planities; quæ demum in Pipuliam desinit Paludem: illa rursus in Verguensam infame Oppidum; quò exulant malefici omnes, et quos vocant Medrosi.

CAP. VII.

Moronia Felix[u].

Moronia vere Felix, sive amœnitatem sive opulentiam spectes, australiorum regionum facilè principatum obtinet. Quod si quantum præ se fert divitiarum, tantum revera possideret, vereor ne huic Aquilonari etiam orbi palmam præriperet: sed istis mos est, et quæ non habent simulare, quæque habent ostentare gloriosiùs.

E longâ et latâ montium serie, planities continua fit per milliaria Germanica 60 protensa, quæ situm præbet Felici Moroniæ longè quidem jucundissimum: cujus imis pedibus oberrat Le-Sain flumen spectatissimum, et ferè totam cingit.

In declivi fronte collis tam pulchrè continui, facilè concipiet lector, quantâ cum amœnitate spargantur urbeculæ: ex alterâ parte vallem despicientes florentissimam, rivo certè perquam elegante pererratam; ex alterâ, æquabili pascuorum agrorúmque tractu, satis ædepol spatioso, septæ commodissimè.

Urbes hîc non tam frequentes, quàm altæ nitidæque: fabricâ tamen valde tenui; et quicquid externo splendore pollicentur, intrinsecus nimiùm sordidæ.

Hîc, quâ parte Rodomontadii Colles inæquale dorsum viatoribus calcandum præbent, Vantarole Urbs est, quæ et Salacona dicta est; superba ædificiis, sed ad mendicitatem indiga.

Vicina huic Menosprecia[x], lutosa meherclè villa, cui nomen meritò concesserit illa Parisiorum.

Ab hâc non multùm distat Rupes altissima et notissima Derrumbiada[y]; non multùm absimilis Peccanæ illi apud Anglos: cujus pars summa solo æquabili continuatur; descensu tamen adeò recto ac præcipiti, ut si ab alto despicias, lævis saxorum superficies turris editissimæ humanâque operâ politæ latus referre videatur. Multis funeribus funesta rupes: ut non plures crediderim è saxo Tarpeio cecidisse.

Alteram orbiculi hujus Moronici partem occupat Antoia

[u] Terra Thrasonum; vel, stultitiæ gloriosæ.
[x] Cit. Ep. ad M. Fab. Gallum.
[y] The Torre.

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Urbs: incendiis ita nimis obnoxia, ut ne vetus Roma tam sæpe flagraverit; quod partim ex civium negligentiâ, partim ex ædium oleosâ materiâ evenire credibile est.

Et vicina huic Putanium, quam alii Villam Vitiosam appellant; è silice cæmentóque durissimo structa.

Dein, prope ditionis Ucalegonicæ fines, offerunt se latissimi Sinobræ Campi[z]: ubi populus nunquam non feriatur, et in laborantes quosque severiùs animadvertit. Cujus precipuæ urbes Jugaria et Risaglium: quarum ex orientali latere ubi Le-Sain cum Oisivio Flumine undas commiscet, Saltuares illas Insulas (olim, uti videtur, Plinio[a] cognitas) conspeximus; quæ in symphoniæ cantu, ad ictus modulantium pedum moveri perhibentur.

SECT. 2.

Mores Populi.

Nemo hîc non se nobilem gloriatur; statuas atavorum, et insignia nec non immensam prosapiæ suæ seriem, etiam ab annis ante orbem conditum 10,000, cum illis apud Diodorum Siculum, derivatam ostentans. Vidi istic prælongas quorundam porticus, cognationis stirpísque suæ rectis, obliquis, transversis lineolis depictas; quorum tamen avos vicinia sartores, carbonarios, equisones pridem agnoverit.

Nec quis nobilium est, quos Scogidos[b] appellant, quin prædia etiam habeat suburbana, colonis quibusdam, Vellacos vocant vulgò, elocata: servis verò plerique Lisonicis utuntur.

Victu et prætenui et vilissimo contenti sunt ipsi Sennaladii, nobilium generosissimi. Sunt tamen ex his, qui, semel in anno, sub finem fortè Decembris, convivia quidem agitant splendidissima, magno cum apparatu, et hospitum numero, et ferculorum, ut uni huic festo reditus ferè omnes insumere necesse sit: deinceps, verò, quod superest, ita genium defrudent, ut penè merâ se fame enecent.

Sed pars maxima, ventrem contemnens eique quantumvis obstrepenti aurem obturans, quicquid uspiam succurrit vestium, pretio deterit; ita tamen ut pudeat esuriem fateri palam: quam ut honestè dissimulent, et saturitatem contrà mentiantur, quoquò ambulant à prandio, mundare sibi fauces mantili, calamóque dentes exonerare carnis non visæ pridem reliquiis, assolent.

Horum cuivis non arca, non fundus tantum valet, quantum gladius et quod gerit amiculum. Non desunt ex istis, qui cen-

[z] Ἀέργοις αἴεν ἑορταί. Hesiod.

[a] Plin. l. ii. 95.

[b] Vel "Escogidos." Hisp.

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tum plurésve Mangeguadagnos[c] (ii servi sunt) alunt vestiúntque. Quicquid habent tamen, ut Plautinus ille, cùm mutuo non possent, sumpserunt fœnore; vestésque suas à parario conduxerunt in diem. Vidi et qui stabulum sibi struxerit verè regium, è longè conquisitis lapidibus columnis marmoreis multóque ebore concinnatum: ipse verò, interea, tuguriolum humile, angustum, cespititium habitârit.

Nomina sibi longissima fingunt; quibus gentis, loci, stirpis, cognationis gaudent aggerere: sed et titulos omnes non uno spiritu contentos, de compositione frequenti concumulant.

Plumæ hîc præsertim longiores, quas Spruzzolias vocant, non minoris fiunt quàm pelles ab hodiernis Moscovitis. Aliqui, præterea, campanulas argenteas calcaneis appendunt; quæ, ad singula vestigia clarè resonantes, oculos ad se vocant prætereuntium, aurésque demulcent.

Pauci illi, qui generis ignobilitatem non possunt diffiteri, excelso tamen animo sunt, et altissima sapiunt. Memini in vestibulo cujusdam inscriptum legisse:

> "Misero quello, chi di persona vile,
> Nasce di cor magnanimo e gentile[d]."

Unum inter reliqua stupebam istic: nec immeritò. Incolarum plerosque non pane, non cibo; sed fumo herbæ[e] non benè olentis, nec herclè salutaris, victitare; quem ore quidem excipiunt, naribus egerunt; ut ex istis tot interim caminos facere videantur. Morem hunc nescio, herclè, num ab Indis Moroni, an Indi ab istis didicerint. Fertur enim nobilem quendam ingeniosum, sed nequam, Topia Waralladorem, fumi pessimi originem ab Indico quodam Dæmone petiîsse. Sunt tamen, qui Indos quosdam Torrida-Zonios authores fuisse putant tam clari suffitûs, ut intus etiam nigrescerent: perplacuit his scilicet suus color; nec æquum videbatur, ut ejusdem corporis interior pars ab extimâ, colore variaret. Id scio, dum nares implentur, exhauriri loculos: et plurima hinc generosiorum patrimonia in fumos exhalâsse, et è domini sui naso turpiter evolâsse: dumque fumant altiùs elevatæ nares, culinas planissimè refrixisse.

In singulis urbibus, Antoiâ præsertim et Putanio, alternæ domus sive pueris sive fœminis[f] meritoriis destinantur, et annuum probatissimæ artis pretium profectò solvunt.

Cum his luditur honestè: nec quem pudet notissimum populo prostibulum vel in foro, imò ne uxore quidem consciâ,

[c] Sic Itali suos ingeniosè: Angl. voce "Eatgains."
[d] In aditu montis Fesulani, in conclavi quodam, scriptum Politiani manu.
[e] Tobacco.
[f] Scorta Romæ Julium nummum solvunt Pontifici: exhinc census illius annuus excedit 40,000 Ducatos. Paul. iii. in Tabellis suis habuit Meretrices 45,000.

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salutare immodestiùs: sunt et qui miseras uxorculas officiosissimè suis scortis famulari cogunt.

SECT. 3.

Moroniæ Felicis Paradisus.

NIHIL habet ulla Moroniæ pars, fortasse nec noster orbis, tam nobile, tam pulchrum, quàm Felicis Moroniæ Paradisum: mirandum, herclè, opus; et cujus unius aspectûs tanti itineris et tædium satis levârit, et sumptus abundè compensârit.

Perstringit à longè oculos mons rutilus, totúsque (sic enim vel est, vel, quod tantundem valet, videtur) aureus: aggestus olim opere, uti ferunt, chymistico. Qui tamen si lubet ferro metalli robur experiri, in pulverem illico evanescit; si flammâ, in fumum.

Cujus in fastigio, castrum splendet crystallinum; arte non humanâ, sicut existimant accolæ, concretum: etenim ferunt Fortunam[g] è cælo quondam, deorúmque numero exterminatam, hanc sibi sedem, terrei ad instar cœli posuisse: hîc bonum numen beare mortales auxilio, presentiâque; tamque largâ manu profundere inexhaustas munificentiæ opes, ut quicquid demum credulâ saltem mente quis bonus petierit, satque diu expectârit, non possit non aliquando impetrare.

Convolant huc, ex omnibus terræ plagis, nullius non ætatis, sexûs, conditionis homines; ex piâ tamen Moroniâ frequentissimi: nec quis ferè est in toto hoc orbe adeo vel impotens, vel eximius, quin aliquando montem hunc et conspexerit, et ubi licuit ascenderit[h]. Madonna Lauretta, et Divus Compostellius, et Parathalassia illa nostra Desiderii[i] frigent, meherclè, præ hoc numine.

Strati jacent in valle innumeri clientes; non secùs ac globuli candidiores obducunt semitas, ubi grandinaverit: nutum Bonæ Deæ religiosè præstolati. Nec fas cuiquam audaci pede sacrum collem premere, donec, albo vexillo à Sacerdotibus Castellanis extenso, otium ac voluntatem suam Diva significaverit. Tum clamitant unà omnes, rauco stridore cœlum implentes, "MADONNA SCOOPERTA[k];" ruuntque universi, viæque ac portæ angustias frustrà queritantur. Dumque nimiùm festinant, alter alteri viam obstruit: nec dici potest quantæ hinc rixæ sæpius oriantur, imò et pugnæ parùm aliquando siccæ: nam præire volunt omnes, nemo cedere meliori. Premunt adstantes: præcedentibus invident: remotioribus illudunt.

[g] Fortuna, stultorum dea, vetus illud, "Favet fatuis."
[h] "Semel insanivimus omnes." [i] Erasm. Do. Walsingamia.
[k] Sonus Italorum, quum D. Mariæ statua retegitur.

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Vidi istic laterum fortassis infirmiorum quosdam, qui in hâc valle penè senuerint; quibus nec adhuc datur ingrediendi licentia.

Quid rei agant hi omnes rogitas, Lector, et miraris. Certè convocavit omnes habendi cupiditas: retinuit spes: nempe vota facturos quosque, ut, Divæ beneficio, exoptato tandem bono potiri liceat. Notavi hîc alium negatos precaturum amores; alium, pacem modò domesticam; alium, honores; divitias, alium. Hic patrui nimis jam longævi, funus; ille, post tres olim vices, munus vacaturum, rogat. Sedebat hîc prope portam superciliosus quidam rerum dominus, novissimæ proximam, uti ferunt, monarchiam petiturus: heîc, deformes quædam virgunculæ, formæ gratiam; illîc, anus rugosæ redivivam sperabant adolescentiam: hîc, sterilis liberos; illîc, serva libertatem: omnes aliquid, singuli aliud meditabantur.

Signo jam dato, qui possunt dant sese in viam; montem, non pedibus, (ilicet hoc piaculo est,) sed manibus genubúsque conscensuri.

Medium jam montem magno cum labore assecutos blandiùs excipit unus è sacerdotibus, nomen sciscitatus et patriam; quod semel acceptum, te interim consistente, voce Stentoreâ pronunciat: partim, ut socios suos ipsúmque adeò numen premoneat, quos qualésque sint hospites habituri; partim, ut intelligat priusquam propiùs accesseris, consulto priùs numine, num sat tecum attuleris fidei et puritatis.

Nam si paulò impurior, ac depressior graviore mali sarcinâ istuc concesseris, conscia satis Diva rubeo te vexillo monet in cœnobiolum (loculis purgandis juxtà positum) relegari: heîc asservabere, donec leviore crumenâ, mundiore animâ, fueris ad reliquum itineris conficiendum comparatior.

Quòd si nomen fortè placuerit, plumbeo te signo satis instructum dimittit auspicatò: tribus tamen hisce tibi in aurem, solenni more, priùs obmurmuratis, "Spera, Crede, Expecta."

Pergis læto alacríque animo: cùmque ipsos ferè palatii gradus attigeris, limen ferreum se offert: cui inscriptum:

> "Fortunam si avidè vorare pergas,
> Illam ut malè concoquas necesse est[1]."

Hujus angustissimos aditus torvus janitor aliquandiu præcludit; qui tamen mercede facilè mitescit, aperítque tibi non tam portam, quàm foramen; cui ubi tu te pronus insinuaveris multo nisu, en tibi ædes ferè cælestium æmulas, auro margaritísque quaquavorsum renidentes, quarum externa facies nihil infra felicitatem polliceri videtur.

Sacerdotum habitus, officia, ritus, templíve formam, ne nimius sim, prudens omitto.

[1] Sannazarii carmen.

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Tandem, vacat enim per aliquod tempus omnia contueri, accedit alter flaminum, manúmque prehendit; et simul oculos faciémque totam linteo velamine revincit: per multas ambages occæcatum ducens hospitem, quoquò lubet; sed, uti creduli homines opinantur, in templum Bonæ Deæ: scilicet, profanis oculis non licet numinis majestatem conspicari.

Provolvi hîc juberis in faciem, sacrúmque pavimentum deosculari, nec movere manum pedémve, donec te Diva nominatim compellaverit: tum, quicquid volueris, audacter profari; quicquid illa jusserit, satagere absque vel morâ vel diffidentiâ; factumque iri, quantumvis arduum, quod flagitaveris.

Sed quæ religionis tantæ merces est? inquis: aut quis cultûs hujúsce exitus?

Ridendus, herclè; quique splenem agitet vel non petulantem. Illusum est singulis probè, arte quidem multiplici: sed adhuc tam clancularià, ut licet inopes dimittantur singuli, malint tamen suam quisque sive inertiam, sive incredulitatem, quàm fidem numinis criminari.

Facto semel voto (putà honorem postulari) illa benignè annuit. Et, in primis, jubet supplicem, post horas aliquot, Sacram, ut appellat, Potiunculam ebibere; quâ sordes animæ ultrà abluantur; ipséque dignior fiat, qui exoptatam felicitatem reportet. Deinceps etiam procumbat aliquandiu, dònec ipsa denuo fuerit allocuta: tum vocem observet sedulò, ac jussa capessat: alacer; nec dubitet quin voti compos illico sit evasurus. Tantùm ubi omnia ex animi sententiâ successerint, credat eodem in statu æternùm permansura, gratóque animo numinis beneficentiam recordetur.

Acceptum jam calicem absorbet hospes lubentissimè; suavissimúmque sacri liquoris gustum tacitè sibi plaudit; nesciens, interea, poculum revera soporiferum sibi propinari, mulso, papavere, opio, lactucis, atque id genus herbis medicatum: cujus haustu consopitus illico, non secùs ac cadaver aliquod, à vespillonibus hàc illàc in palatium asportatur. Denique, intuentium cachinnis exceptus diu, sistitur tandem in cubiculo, lectóque elegantissimo; ornato, more regio, eburneis quidem tabulatis, aureâ contignatione, stragulis pretiocissimis, ut ne peristromata æquè sint Campanica[1], neque Alexandrina belluata, conlutáque tapetia. In limine ministri collocantur, ædepol cultissimi, torquibus annulísque, more aulico, insigniti; expectaturi donec Endymion iste novus, quod post triduum plerunque fit, evigilaverit. Qui demum expergefactus, circumspicit attonitus: loci et formam et pretium, habitúsque ministrorum nunquam satis miratus; dum servi omnes, ordine suo, flexis genibus, experrectum salutant Regem, faustúmque diem apprecantur: quodque mavelit hodie vestis genus officiosè per-

[1] Plautus Pseud.

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contantur. Tandémque afferunt infiniti penè valoris vestimenta,

"Dant digitis gemmas, dant longa monilia collo[m];"

et obsitum margaritis diadema capiti imponunt. Indusiato denique ac patagiato, ubi prandendi tempus institerit, mensam dapalem ac munificam instruunt. Spectaculis, ludis, musicóque concentu, reliquum diei consumunt. Quin et cœnatur adhuc apparatu magis, si fieri potest, regio. Clauditur autem inscio cœna eodem ipso poculo, pro gravissimus ille sopor pridem inductus est: unde bonus ille rex ephemerus,

"Jam simul expletus dapibus, vinóque sepultus[n],"

per posticum effertur foras, habitúque proprio, sed aliquantulum fœdatiore in trivio miser exponitur. Ubi cùm ad se redierit, rursum stupet, quis et ubi sit fuerítque pridem: ac, revolvens animo nuperam modòque amissam beatitudinem, ejulat miserè; semet incusans sive inertiæ, quòd Divæ tam præsentis vocem, prout in mandatis habuisse meminit, secundò non auscultaverit; vel ingratitudinis, quòd, tam inopinâ dignitate nimis elatus, donantis munificentiam neglexerit. Cedit ergo lachrymans, quiritánsque; et id unum in ore habet animóque, "Fuimus Troës." Hortatur reliquos, ut pergant, seque præbeant Divæ morigeros; omnium se mortalium fuisse pridem felicissimum, suâ solius culpâ excidisse: unde alii, auspicatiora sibi omnia pollicentes, magis adhuc proritantur.

CAP. VIII.

Pia Moronia[o].

Ab occidente, Moroniam Felicem ac Fatuam claudit Pia: regio quidem suopte ingenio satis ferax ac elegans; maximè tamen squallens incuriâ dominorum. Nam ubi duas in partes tribui solet, Credulium et Doxiam[p], priorem longèque ampliorem qui colunt, ita toti ritus quosdam putidos ac ridiculos sapiunt, ut suorum omnium curam abjicere, Deo dignum opus existiment.

Villæ hîc et optimæ et frequentissimæ sunt: Lipsanium, Maravilla; nec dissitæ procul Crocetta, Rodillia, Bascia.

Ulterior pars ferè sola, quæque vix novit colonum. Hujus pagi Ceniza, D'ayuno, Gymnopodilla, Fovetta, fortassis ob

[m] Ovid. Metam. 10. Plaut. Epid.
[n] Virgil. Æn. 3.
[o] Terra Stult. Superstitiosorum.
[p] Quotquot religiosè insaniunt, vel superstitione laborant, vel novis ac hæreticis opinionibus. Hinc Morpiæ duo comitatus.

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situm parùm salubrem, ferè derelicti sunt: nisi quòd semel in anno, sancta quâdam die Veneris, ab omnibus Moronis Piis invisantur.

Non tacendum hîc est in Monte Bagnacavallino Ptochæum, in toto orbe maximum ac luculentissimum, "Hospidale di Pazzi Incurabili," impensis regionis totius, et extructum et sustentatum; cujus præfectus hodie Garzonius[q] est, vir sanè integer ac solicitus, qui in classes quasdam pulchrè distinxit hujus ordinis universos. Nulla Moroniæ pars est, quæ non colonias huc aliquot impotentiorum emiserit.

Sanè, præter cœnobiola, quorum hic numerus est, nec plures villas esse crediderim, nil præter sordidissima tuguriola, quale Westphalum illud Lipsii hospitium, cernes.

Nemo hîc lacertam terræ possidet: omnes, enim, se Cœnobitis Morosophis mancipârunt, agrósque paternos aris focísque divorum consecrârunt.

Verbo dicam, quatuor hîc ædium genera conspexi: Templa, Cœnobia, Proseuchas vel πτωχοδοχεῖα, Tuguriola; nam, præter religiosos, vel mendicant omnes vel serviunt.

Religioni cuidam devotissimi omnes sunt: quid, tamen, cuíve Deo credant, nescire profitentur; negligunt disquirere. Sat illis est, majorum vestigia sequi, et sanctorum olim sedes occupare.

Etiam incessu gaudent cruciplici: sic enim pedes promovent, ut alter alteri è transverso positus crucis formam referat. Eodemque more brachia, dolentium gestu, implicata gerunt.

Templa, quidem, habent cultissima: in agris, tamen, cuivis lapidi ac ligno supplices prosternuntur; globulósque ligneos et succineos agitant.

Non tot istic capita, quot divi. Paucos, præ istis, annumeravit Varro veteribus Romanis: qui ferè omnes lapidei, lignei, farinacei; non desunt, tamen, qui equos, sues, canes in hoc albo reponant. Novos indies creant sibi deos; aliquando etiam, uno die, in uno templo, ducentos.

Quod ab Ægyptiis olim factitatum legimus, hîc ubique comperimus; superstitum ædes negligi, honestari funus ac monumenta mortuorum. Novimus 800 libras certæ uni non maximo funeri insumptas[r].

Hîc ego me supultum volo: caveóque testamento istuc delatum curent hæredes; comitésque mihi adjungi cupio, quotquot peregrinationem hanc meam vel damnant, vel plus æquo mirantur, vel sibi posthac imitandam proposuerint.

Nam, præter tædas, incensationes per circuitum, oscula, campanularum sonum, aspersiones, quæ animæ pridem exautoratæ non parùm prodesse putantur; parafrenariis duobus illud

[q] "Hospidale di Pazzi Incurabili." à Thomâ Garzonio de Bagnacavallo scriptum parùm feliciter.

[r] Tot solent insumi sepulturæ cujúsque Cardinalis. Lib. Sacr. Cæremon. i.

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ex lege loci incumbit, ut, duobus flabellis ex serico nigro, insignibus mortui depicto, muscas à cadavere arceant; etiamsi tempus hyemale sit[s], quando muscæ omnes non minùs cadavere servato mortuæ jacent.

Nihil tractant non exorcizatum priùs; aquam, oleum, salem, ceram, balsamum, gladium militarem. Rosæ aureæ, magnâ cum solennitate, benedicunt. Baptizant vexilla et campanulas.

Sed, quod quis magis stupeat, in Urbe Maravillâ, certum est lapides audire, lachrymari, ridere, pedem porrigere ac retrahere, sanare morbos, sanguinem emittere, ac nihil non quotidie præstare, quod à quoquam vel hominum, vel Semonum, vel Dæmonum, fieri possit.

SECT. 2.

Doxia: altera Moroniæ Piæ Provincia[t].

Doxia, pars altera, varietatis plurimum ostentat, elegantiæ parum. Nulla hîc villa, nulla domus, ad alterius formam construitur: singulæ novam, quamque fieri potest à reliquis discrepantem, adfectant.

Nusquam plura vidi, minúsque obliterata vetustatis monumenta.

Chronia hîc villa est; Septémque Pyramides, dirutæ aliquantulum, à Saturnianis olim erectæ, in memoriam Septem Angelorum, quos, præter Dei conscientiam, mundum credebant fabricâsse[u].

Dein Abraxia Urbs, Basilidianorum quondam sedes: quæ, veterum decreto, ex ædibus constabat 365, nec fas est vel unam prioribus adjicere, aut verò unam demoliri[x].

Nec abhinc multùm Pagus Borboriticus[y] statuas ostentat triginta[z], ævo semesas, dextris quidem conjunctas: octo, tamen, reliquis majores; saxa Hebræis characteribus inscripta.

Quin et hîc desertum paulò sylvosius est, in quo Elcesaitas vel Ebioneos[a] diu ferunt vixisse: rudera quædam aræ vetustæ

[s] Ipsa verba sunt Lib. primi Sacr. Cærem. in Exeq. Cardin.

[t] Terra Stultorum Hæreticorum.

[u] Saturniani docebant septem Angelos fecisse cælum, præter Dei conscientiam. August.

[x] Basilidiani cælos 365 esse: secundum numerum literarum nominis ἀβραξας.

[y] Gnostici sic dicti sunt, quasi cœnosi, ob insignem in suis mysteriis turpitudinem: Etiam Carpocratiani sic dicti; Iren. l. i. c. 24.

[z] Valentini Acones 30. βυθος νοῦν &c. è quibus primogenita octonatio (verbis Irenæi) præcipua erat, et origo reliquarum. Hi voculis Hebræis in suis sacris plerunque utebantur. Ibidem Irenæus.

[a] Iidem Epiphanio. Hi (ut Eusebius) fidem in persecutione negandam, et in corde servandam docent.

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adhuc remanent, in quâ coacti sacra fecerunt diis ethnicorum. A sinistrâ tumuli cernuntur Heracleonitici, oleo balsamóque etiam num madidi[b]. A dextrâ Vallis Ophitica, ubi sacri colubri spelunca, et altare quod toties incantationibus evocatus ascendisse fertur[c]. Etiam subterraneæ Caianorum domunculæ patent hîc peregrinis; inferno, ut creditur, proximæ; in quibus Caini fustis Judæque capistrum sanctiùs asservantur.

Ad ripam Hygri Lacûs, ferreâ catenâ palo affigitur Severianorum Patera[d]; quâ illi homines, quondam abstemii, aquam excipere solebant.

Ibidémque angustissima Tacianorum[e] cubilia, mensæ minores; sparsímque jacent Montanistarum funestæ placentæ[f], Valesiorum pumicei testiculi[g], Manichæorum agri longè spinosissimi[h], Psallianorum cellulæ precatoriæ[i], Patricianorum cruces[k], utriculi Ascitarum[l], Pattalorinchitarum statuæ[m] Harpocraticæ, Aquariorum cyathi[n], et quotquot fuerunt veterum hæreseωn monumenta.

Nihil tamen ita splendidum vidit seculum illud prius, ac Rhetorianum Palatium[o], ad omnium planè ædium exemplar ita ædificatum, ut suam interea formam videatur sibi propriam retinere.

Manent denique adhuc casta Abelianorum mœnia[p], quæ pro-

[b] Novo modo morientes redimere videbantur oleo, balsamo, aquâ, et invocationibus Hebræis.

[c] Ophita Christum colubrum deceptorem fuisse; nutriunt colubrum, qui, incantante sacerdote, egreditur, lambit oblationes, regreditur.

[d] Severiani non bibebant vinum, quod de Satanâ et terrâ germinâsse dicunt. August. lib. de Hæresibus.

[e] Taciani nuptias damnabant æquè ac fornicationes: ergo lectis non magnis utebantur; mensis verò minoribus, quòd carnibus non vescebantur. Ibid.

[f] Illi de sanguine anniculi infantis, punctionum vulneribus extracto, conficiunt panem; sanguinem hunc farinæ miscentes. Ibid.

[g] Vales. se castrabant et hospites, rem se Deo gratam fecisse sperantes.

[h] Manich. inter alia absurdiss. plantas sentire et dolere putabant: agrum ergo spinis purgare nefas illis videbatur.

[i] Hi Euchitæ etiam dicti sunt: nunquam non orabant, ut his qui hoc de illis audiunt (inq. Aug.) incredibile videatur.

[k] Patric. carnem suam non à Deo, sed Diabolo conditam putârunt; quam ergo sic oderunt, ut quidam sibi mortem intulerint.

[l] Ascitæ utres se novos, vino novo repletos, dicebant: utrem circumibant bacchantes.

[m] Dicti à { πάτταλος / ῥίγχος } per palum digitum significantes; qui labiis et naribus opponunt digitos, atque ita student silentio. Augustinus δακτυλοριγχιτας appellare mavult.

[n] Aquam offerebant in poculo sacramenti.

[o] Rhetorius, ut notat Philastr., quod tamen Augustino incredibile videtur, affirmabat omnes hæreticos rectè ambulare et vera dicere.

[p] Abeliani non miscebantur uxoribus; nec, tamen, sine uxoribus vivere illis licebat: adoptârunt, ergo, filios aliorum; generantibus circumquaque vicinis, et filios suos inopes ad spem hæreditatis alienæ dantibus libenter. August. loc. citato.

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lem adoptatitiam ac alieni patris generosa insignia, sanctásque reliquias palam ostentant.

Hîc non ita pridem fundamenta novæ urbis jecerunt parùm auspicato fanatici errones, quos Erriconicolaitas et Georgo-Davidicos vocant[q].

Quin et exules quidam Virginenses[r] duraturam hîc rempublicam perperàm meditantur.

Liceat mihi monere orbis universi dominos, reges, imperatores, modò suæ paci ac ipsorum saluti probè consultum velint, hæreticos omnes pacis publicæ juratos hostes ac perturbatores huc relegent.

CAP. IX.

Status Politiæ Moronicæ.

Urbium quidem singularum regimen medium est inter aristocraticum et democraticum. Eligit sibi populus, quem mavult senatorum numerum: qui neque annuum gerunt, neque perpetuum magistratum; sed, pro eligentis plebeculæ arbitrio, præsunt præsidéntque. Si quem habeant nimiæ fortassis prudentiæ suspectum, hunc statim ostracismo severiore è suis finibus ejiciunt.

Provinciæ autem omnes, nomine saltem tenus, unum agnoscunt principem, tunc temporis Il Buffonio Ottimo Massimo. Palatium illi in Felici Moroniâ, prope Piam, Papagallium[s]. Is, medius inter imperatorem et sacerdotem, mitrâ simul et diademate sedet insignis. Pro sceptro clavis illi præfertur, cum gladio; clarum emblema divitiarum et potestatis. Clavis enim docet omnes Moroniæ thesauros illi patescere: gladius, pro libito se aliena diripere, sua defensare posse. Adventanti cuique pollicem dextri pedis exosculandum porrigit: quem morem diu ferunt invaluisse; natum inde primitus, quòd quidam ex antiquis regibus chiragrâ laboraverint. Non nascitur ille, quidem, sed eligitur: nec tamen ante decrepitam ætatem, ne nimis diuturno imperio populum, novitatis studiosissimum, oneraret. Sed et ante capellam S. Sapæ, sedes sunt duæ porphyreticæ, quibus insideat oportet eligendus, ut in stercorariâ examen suæ virilitatis subiturus[t]. Humeris suorum effertur vulgò; non equo, aut mulo: ut significet se tantum aliis regibus præstare, quantum homines jumentis: sempérque sub baldachino profi-

[q] Henricus Nicolaus et Georgius David, fundatores turpissimæ illius Anabaptistarum sectæ, quam alii Libertinam, nos "The Family of Love," indigitamus.

[r] Brunistæ quidem Angli in Virginiam relegati.

[s] Camera Papagalli, locus in quo Pontifex eligitur. lib. Cæremon.

[t] Ipsissima verba authoris Sacrarum Cærem. in consecratione Pontif.

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ciscitur. Sed ejusmodi sunt ista, quæ possunt ab alio usurpari: quædam vendicat sibi propria, nec cui principum totius orbis communicanda. Nulla enim vectigalia unquam exigit à suis; sed quicquid ipsi sponte obtulerint, gratâ manu excipit, largâ depromit. Nihil unquam decernit, cui vel unus aliquis procerum refragetur. Leges multas condit, nullas exequitur; nec quid sancit diu duraturum: si qua lex duas senserit hyemes, obsolescit. Vel suos vernas familiariùs salutat, mensâque ipsâ dignatur: etiam, ubi lubet, et ipsis magnatibus anteponit. Parasitis suis quidlibet potestatem facit audendi, vel legem quamlibet violandi, vel cudendi monetam, suâque effigie et nomine suo inscribendi. Plura hîc æquè facilè observâssem, ni ab aulicâ vitâ natura mihi semper abhorruisset.

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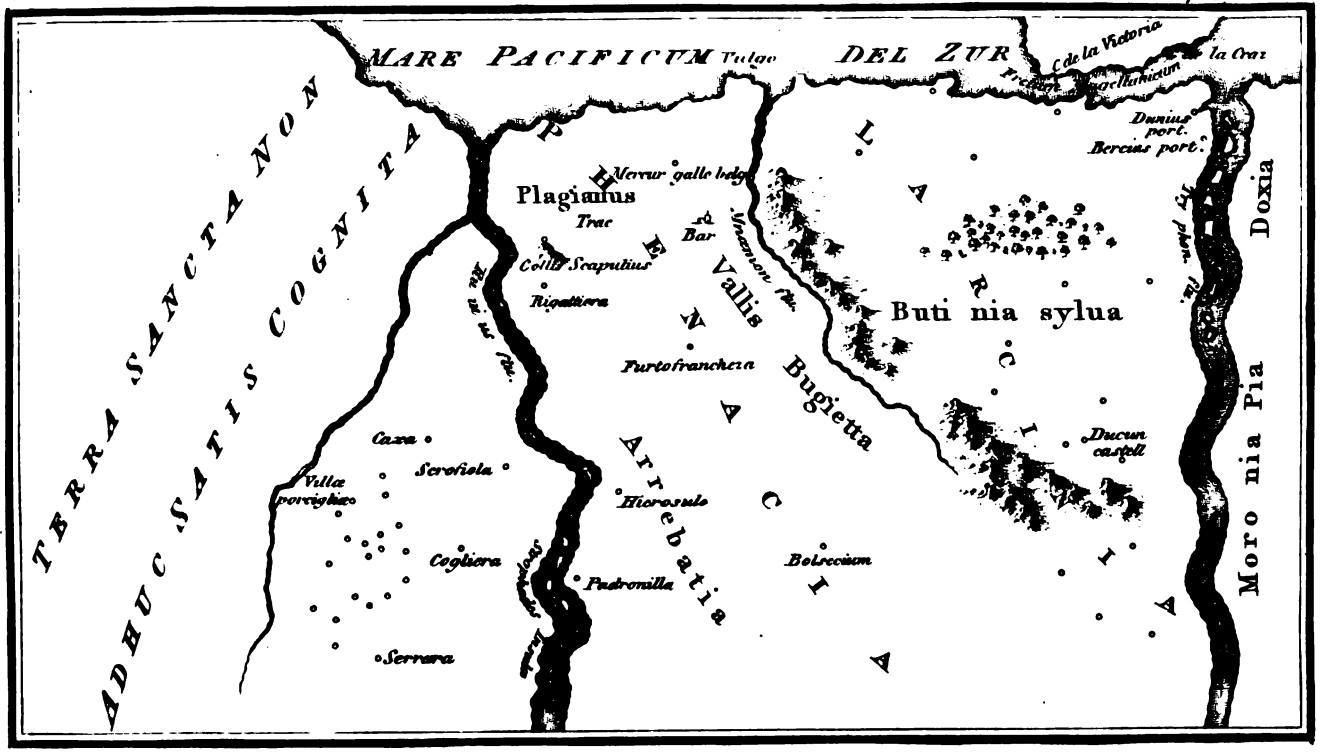
MARE PACIFICUM
DEL ZUR
C. de la Victoria
la Cruz
Dunius port.
Berceus port.
TERRA SANCTA NON
ADHUC SATIS COGNITA
Plagianus
Trac
Bar
Coilla Scapulius
Rigattiera
Vallis
Buti nia sylua
Furtofrancheza
Buglietta
Caza
Scrofiola
Villa porcigliaco
Cogliera
Serrera
Arrebatia
Hieresulo
Pudronilla
Bolsecium
Ducun castell
Doxia
Moro nia Pia

LIBER QUARTUS.

LAVERNIA.

CAP. I.

Situs Laverniæ[a].

LAVERNIA, ab occidente, Magellanico quidem Oceano; ab oriente, Piâ Moroniâ, et Crapuliæ parte aliquâ, terminatur.

Terra tam prorsùs effœta et sterilis, si unicam provinciam exceperis, ut ex hâc, potiùs quàm Trinacriâ illâ veteri, filia Cereris à Plutone rapta videretur.

Nec pastori hîc locus, nec agricolæ: incolæ, tamen, ita rerum omnium copia diffluunt, ut nulla mihi in orbe toto ditior; et, quantum feritas illa naturæ fert, gens delicatior visa fuerit: quicquid enim ullibi terrarum splendidum habetur ac rariusculum, sive dolo seu vi rapiunt ad se: raptúmque, pari violentiâ, tuentur.

Maximè, tamen, Piæ Felicísque Moroniæ spoliis orientalior pars; maritima, verò, partim Indorum gazis, partim communi quam exercent pyraticâ, se ditare solent.

Laverniæ partes duæ sunt; Larcinia, et Phenacia[b]. Hæc Moroniam et Crapuliæ angulum attingit: illa magis Occidentem spectat; et, contra vagæ gentis Larcinæ morem, suis se finibus contineri sinit: utraque valde immanis et inhospita.

CAP. II.

Larcinorum Mores.

LARCINIAM[c] ab utrâque Moroniâ separat flumen Tryphonium[d]; cujus undæ flexuosissimæ non pauciores insulas, quàm Raleana Guianorum faciunt.

Tota regio ita sylvosa et montana est, ut deserti potiùs nomen mereatur; et, quod de urbe quâdam Strabo, ad rebellandum quàm ad habitandum aptior videatur.

[a] Terra Furum, quorum dea Laverna. "Da mihi fallere falsáque dicere, pulchra Laverna." Horat.

[b] Prout artis hujusce duæ species sunt; Latrocinuim, Impostura.

[c] Terra Latronum.

[d] Typhon insignis latro apud Ægyptios.

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In istorum sermone quædam Wallica vocabula notavi: quod ego ex ignotis nostratium peregrinationibus factum judicârim.

Larcinensium populus quidem satis numerosus est; respublica nulla. Sibi quisque se natum putat: sibi soli vivit: sibi obtemperat: tantúmque possidet, quantum diripere quovis modo possit raptúmque custodire: quóque potentior quis factus est, eo magis timetur; eóque pluribus non tam subditis, quàm ἀνδραπόδοις dominatur.

In certas familias distinguuntur incolæ; quæ singulæ stirpis suæ potentissimo volentes obaudiunt. Contribulibus suis parcit quisque et adhæret: reliquos omnes liberrimè spoliat. Abhinc diu exhausta fuisset horum incursionibus utraque Moronia, ni sagaciores præfecti cum libertate salutem ab omnibus familiarum ducibus, magnâ auri vi, quotannis redemissent.

Formâ corporis nihil ferè à nostris discrepant; nisi quòd omnes, exceptis insularibus, aduncis[e] unguibus sint, et quasi accipitrinis: id quod Laverniis omnibus commune est.

Montanam partem occupat Gens Sbanditica: cui umbram quidem commodam ac salutarem largitur Butinia Sylva; præ quâ illa Germanorum Hercynia, decem latronum millibus stipata, pomariolum angustius, aut mera quasi sepes videtur.

Castra hîc passim cernes: non, herclè, nimiùm splendida; sed et multa et munitissima: in quibus tutò sedent familiæ cujusque duces, prædámque à vicinorum periculo sartam tectam conservant. Dum plebecula novum sibi quotidie sub quâvis arbore lectum sternit, more Tartarorum, et assiduas viatoribus insidias struit: quos illico bonis omnibus expoliatos non letho dedunt, quod Itali et Germani insidiatores solent, nec enim quicquam verentur ne cui pœnas dent commissi latrocinii; sed vinctum ad sui Ducis aulam deducunt, obstringúntque juramento se illi in perpetuum fideliter serviturum: qui, ubi vel fidem violaverit, vel per menses aliquot nihil cuiquam surripuerit, vel non vacuum viatorem lubens præterierit insalutatum, laqueo damnatur. Ita crescit indies istorum potestas, et ex quo lata Phænacibus lex est de filiis natu minoribus prorsùs exhæredandis, evehendísque primigeniis, auxit non parùm spontaneâ pubis etiam nobilioris accessione.

Pii Moronii non tam cruces colunt, quàm isti oderunt. Quanquam, ergo, illi, ex initi cum Laverniis fœderis tenore, incolumes se domi continere possint; si, tamen, huc fuerint evagati hoc uno nomine suspendio plerique pereunt, quòd hoc signo istud supplicii genus ipsis exprobrare videantur.

Nunquam non intestina bella, inter tribuum capita oriuntur, dum peculium quisque suum repetit, detinétque alienum: quod commodè quidem cedit orbi universo; verendum enim foret, ne tot tamque perditorum hominum conjuncta vis, aucta quo-

[e] Οὗτος ὀξυχείρ ἐστι: de Mercurio Luciano.

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tidie, in perniciem reliquarum gentium conspiraret: quam ob causam prudentiores Phænacii et ferunt inter illos, et alunt lites.

Non minima laus est etiam parvulis, quod olim Cæsar de veteribus Germanis[f], artificiosè furari; quos à tenerrimis, et præceptis quæ vocant Hermeticis imbuunt, et exemplis. Videbis infantulos, etiam dum ab uberibus matrum pendent, aciculam subducere vel nummum: quòd si hallucinati fuerint tantillum; et, vel non satis audaci vel sat lentâ manu, rem aggressi fuerint, ita ut ἐπ' αὐτῷ φόρῳ facilè deprehendantur; vapulant illico. Tandem ubi adoleverint, aut anatem, aut anserem, aut quid grandius indies oportet suffurentur: nec impunè diem transigunt, in quo rem domesticam nihilo auxerint. Quòd si satis constiterit operam ab ipsis navatam strenuè, non æquè successisse, aut glebam ex agro vicino, aut ramusculum surripiant necesse est, ne fortè desuescendo fierent ineptiores.

Sed hæc in ipsis Phenaciæ finibus præcipuè cernuntur: inter quos et Larcinos latissima Vallis Bugietta se diffundit; de quâ, suo loco, pluribus, posteaquam Larcinos Litorales ordine descripserimus.

CAP. III.

Litorales et Insulares Larcini[g].

Hi, sive in Litore Magellanico, sive in ripâ et Insulis Tryphonicis latè sparsi, amphibii sunt; eo ditiores reliquis, quo sunt reliquis occupatiores.

Quibus etiam non parum favent notissimi freti angustiæ. Cognito enim semel, propter præcipitem maris decursum, nullam dari nautis retrocedendi viam, scaphis catenísque obstipant iter, et ita navim spoliant et vectores: ex quo factum putem, quod fretum istud regressum planè nullum patiatur; non tam undarum impetu, quàm numero ac ferocitate pyratarum.

Nemo nautarum Europæorum magis callet istis fluxuum tempestates, et situs opportunitatésque portuum, ventos, syrtes, scopulos: neque pisces ipsi, aut meliùs natant, aut faciliùs.

Primas hîc obtinet Portus Dunius: villa, non sanè magna, nec adeò munita; sed audax admodum, et omnium ferè regionum spoliis ad miraculum usque dives: sita in ipso angulo Larciniæ, quo terra hæc, interventu Tryphonii Fluminis, à Crapuliâ dirimitur. Hujus littus magnetibus ac pulvere magnetico stratum ferunt; quorum virtus navem ad se quamlibet remotiorem allicit, retinétque. Sed neque minùs proficiunt illi Duniorum, qui maria quæque pererrant, ac naves longè suis munitiores adoriuntur. Mirum est, herclè, quoties istos, vel

[f] Cæs. de Bello Gall. lib. vi.

[g] Regio Pyratarum.

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post imparem sæpe congressum, audacia victores reduxerit: quod tamen alii baptizatis incantatisque vexillis Moronicis acceptum referre malunt[h]. Insigne urbis vultur est, vel inter volandum pascens, cum verbo "Fruor nec quiesco."

Statim à Tryphonis Fluvii vestibulo, Portus Bercius est; insularum istarum omnium, et undarum dominus: nam à prætereuntibus quibúsque etiam suis, non minimum vectigal exigit; pretium viæ: et, hamis quibusdam majoribus magnete tinctis, non aliter navibus alienis, quàm nos piscibus, insidiatur; tactasque semel impactis ad se uncis quantumvis contranitentes, ducit.

In totidem paludinosissimis insulis, et tam lato flumine, vix domunculam cernes, aut cymbam[i]: partim, quòd, in mediis arundinetis (nempe crescunt hîc arundines Indicis illis quas sæpe vidimus altiores, nec minùs robustæ) nidum quisque sibi ac suis malit concinnare; partim, quòd ob proximitatem loci, gens ista cum Moronis plerunque misceatur, quorum sanè nemo non natare mavult quàm navigare: unde fit, ut brachiorum remigia tam Dædalè tractare norint, dimidiam ut vitæ partem, quod de crocodilo dici solet, in aquis degant; motûsque velocitate cum celerrimis quidem remis ausint contendere.

Hi nautis formidabiliores sunt, quàm nautici quivis pyratæ. Improvisò, enim, navim assequuntur; remorâque firmiùs adhærentes retinent; et, vel retentæ dorsum perferant ut aquâ submergatur, vel impetu subvertunt, vel denique scopulis allidunt.

CAP. IV.

Quis mihi aditus. Harpyiæ.

Sed quis mihi huc aditus patuerit, aut quæ tandem commorandi licentia fuerit concessa, mirabitur lector: nec credet, aut quenquam sanæ mentis committere semet ausum tam immani populo, aut incolumem demum rediisse.

Intelligat ergo lector, communem istis cum Piis Moronis jubilæum, de more solenni, anno quoque quinquagesimo celebrari: in quo, cum omnibus orbis totius nationibus ac populis induciæ pactæ sunt; quo durante, religio est furacissimo ganeoni, pacem vel publicam vel privatam violare. Jam tum convolant huc hospites: qui, tamen, quicquid secum attulerint, incolis gratis largiuntur; ut pacem hanc vel unius anni liberam, quadrienni lite lucrosiorem existimem. Incidi ego in sacrum hunc annum, peropportunè; et, cum quibusdam aliis itineris nostri sociis, regionem lustravi.

[h] Papa baptizabat vexillum Italorum et Hispanorum in Flandriâ, vocavítque Margaretam, quæ postea vicit Diabolum. Moresin. de Orig. Rel. Pap.

[i] Ut pyratæ Ægyptii apud Heliodorum, l. i.

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Inter eundem maximum nobis ab Harpyis imminebat periculum; quibúscum profectò fœdus pacis nullum nobis ferire licuit. Hæ, nec scio volucres ne dicerem an dæmones, ex quo à Boreæ filiis pulsæ fuerunt, hîc, ut fama est, sedem sibi posuerunt. Ex transversis trabibus, in medio quercûs robustissimæ, nidos sibi sternunt. Ore, bubonem referunt; dorso et corporis mole, struthiocamelum; pennis, hystricem; rostro ac unguibus, aquilam. Recurrebat mihi in mentem istas cernenti quod de *ἀνωνύμοις* alitibus scripserat olim supposititius Aristoteles[k], qui in Diomedeâ Insulâ circulatim semper volitantes Græcis tantùm adulabantur, alios omnes infestabant. Pariter nobiscum ac peregrinis omnibus egerunt rapacissimæ Harpyiæ: incolas ipsos, quasi probè cognitos, familiariter exceperunt, sempérque dimiserunt illæsos: in nos magno impetu involârunt. Quisquis per Sylvæ istius Butiniæ deserta solus ambulat, harum unguibus rapitur illico, ac dilaniatur. Imò, vix tutum ab his iter est decuriæ peregrinorum, absque conductitio Larcinorum præsidio.

CAP. V.

Vallis Bugietta[l]. *Phænacum Mores. Urbs Furtofrancheça: Bolsecium.*

Redeo jam ad Vallem Bugiettam, ultimam Larciniæ metam; communem tamen utrique provinciæ terram.

Suam cuique partem ex æquo tribuit Mnemon Fluvius, per mediam planitiem decurrens; qui et oppidis Phænacum præsidiariis situm præbet commodissimum.

Fallor nisi hîc viderim Herodoti ac Plinii historici quædam, sed vix jam percipienda oculis, monumenta.

Struxit sibi hîc ædes profectò elegantes Mercurius Gallo-Belgicus; nec abhinc procul Cardinalis quidam historicus, amplissima jecit castelli augustissimi fundamenta. Nam ex quo Hispanus vicinam huic Indiam occupavit, licuit etiam Jesuitis bonâ cum Phœnacum veniâ oras hasce, ut *πολυπραγματικώτατοι* sunt mortalium, invisere; et, ab aliis relictam, propter creberrimos Larcinorum incursus, terram incolere.

Astrologorum gymnasiola hîc multa sunt; quibus, herclè, poetas excipe et juridicos, præ aliis omnibus favere solent Phænaces.

Quin et in hâc ipsâ valle (nam quid dissimulem?) ego quidem conduxi domum; ubi præscius rerum hariolus audacter scripsi verissimum hujus temporis vaticinium.

[k] Lib. de Mirabilibus. Contra quam canis ille, cujus Epitaphium videre est in villâ suburbanâ Bononiæ: "Latrai à ladri, et à gli amanti tacqui, &c."

[l] Terra Impostorum.

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Longè humaniores sunt Larciniis Phænaces; aut saltem crudelitatem exercent magis secretam: nam quod illi palam et sub dio, hi sine testibus agunt domi.

Hi et legibus sese, et Aurei Principis (nam sic suum regem appellant) imperio subjiciunt Furtofrancheça, pars Bugiettæ proximior, ex omnibus Laverniæ partibus aut optima est, aut minimè profectò mala.

Hîc interdiu quiescunt: noctu, verò, semper negotiantur. Solem, ergo, velut mortalibus noxium lumen, abominantur. Lunam colunt, ut cælicolarum omnium benignissimam.

Arbores sic suâ naturâ viscidæ sunt, ut volucrum quotquot ramulis insident, illico adhæreant; prædáeque sint viatoribus.

Maximum hujus provinciæ emporium et longè frequentissimum Bolsecium[m] dicitur: cujus tamen vici duo, Palatium et Fripperia, omnes quas vidi urbium plateas numero excedunt. Palatium quidem causidicorum litibus, Fripperia parariorum nundinationibus destinatur.

Et, sanè, causidicorum nulla sub cælo tam ferax regio est: qui, ut Plautinus ille[n], si nihil est litium, lites serunt. Horum non minor hic numerus est, quàm in Westmonasteriolo nostro capitum. Quanquam, verò, indies creentur novi, fieri tamen non potest, ut illi putant qui in rebus politicis lyncei sibi videntur, quin istorum numerus in posterum decrescat; nam ubi litigando totam inter se provinciam, quod jam ferè fit, partiti fuerint, clientibus deinceps indigeant necesse est: quo fiet, ut in se involent mutuò, et alter alteri commissus malè parta dissipet in vulgus; futurísque alterius ævi nepotibus, locum exercendæ huic arti magis lucrosum paret. Horum servis usitata semper est vestis δίχροες; ut hinc innuant inservire se dominis ad utramvis causæ partem suscipiendam paratissimis. Lites istis suppeditat, et fœneratorum copia, et Ruzius impetuosissimus fluviorum: qui, dum præcipiti cursu inter Insulas Strophadas labitur, nunc magnam solutioris terræ partem ab unâ devolvit in alteram, tandem et in tertiam impellit; nunc, verò, priore sede fastidita novum sibi quærit canalem, avidissimis dominis nunc patrios fundos adimens, nunc largiens novos.

Incolarum plerique, Alpinorum more, strumâ laborant: Argyranchen[o] vocant medici. Qui morbus ita vulgaris est, ut nemo locum affectum vel sanatum velit, vel occultatum.

Nec scio quæ secreta virtus istorum cuti indita sit; ut non minùs argentum attrahat ad se, quàm magnes ferrum; nec minùs attractum retineat.

Fripperia omnibus et artificum generibus instruitur; et mercium officina tamen hîc nulla: quisque continuis clamoribus artem suam et merces exponit transeunti populo; et, empto-

[m] Urbs crumenisecarum. [n] Plaut. Pœnulo.
[o] Morbus Demosthenis: Latinis, Argentangina.

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rem nactus, secedit laudatam priùs supellectilem ostensurus. Hic cuprium producit torquem, aureis laminis obductum[p]; juratque, nec Tagum, nec Indorum fodinas, quid magis aureum protulisse. Alter testiculum ostendit muscatum, suavissimis odoribus plenum. Alius uniones profert limpidissimos; quos quidem neque candore, nec lævore, nec magnitudine, nec orbe, nec pondere, in his enim Plinio dos omnis unionum, à veris ac nativis dignoscere: conchasque ipsas exhibet, in quibus solidiores illæ guttæ pridem concreverint.

Nec desunt è scarpellinis: qui lapides propinent specie tenus ex omni genere preciosissimos; Adamentem Cyprium, Hephestitem Corinthium, Siculum Achaten, Niliacum Galactiten, Abeston Arabicum, Pæaniten Macedonium, Asiaticam Alabandinam, Beryllum Indicum, Gagaten Britannicum, Persicum Æëtiten, Chalcedonium Africanum, Smaragdum Scythicum, Corneolum Germanicum, Chrysolithum Æthiopicum, Carbunculum Libycum.

Sed pharmacopolarum profectò hîc plus satis est: quorum fraus omnis, in mutandis miscendísque pyxidiculis, vix justo volumine posset comprehendi. Id verò unum adhuc nequeo satis mirari, illísque invidere; quòd cùm falsas fucatásque merces obtrudant omnes, nullo tamen id sensu possit deprehendi, nec quod examen istorum quis præter igneum reformidet. Dolus malus sicubi occurrat palam, satis quidem severè plectitur: id, verò, ne fiat cavet quisque sedulò; nam et faciem, et vestem, et vocem, et artem mutat indies, ut frustrà sit, qui hodie hesternam queratur imposturam.

Schola hîc publica in suburbiis aperitur; non, herclè, incelebris: in quâ sua ars, hoc est Spagyrica (ignoscant mihi chymici, aut succenseant sibi, qui artis inhonestæ nomen laudatissimæ indiderint) juventuti quotidie prælegitur.

His scilicet Alcorani locum obtinet antiquissima Mercurii Historia; orbi nostro penitùs ignota: quæ docet quàm feliciter Cyllenius, adhuc infans, à Neptuno tridentem, à Marte gladium, ab Apolline arcum pharetrámque, à Vulcano forcipem, à Venere cingulum suffuratus sit; quàmque ferè *καθάπερ ἐν τῇ γαστρὶ ἐκμελετήσας τὴν κλεπτικὴν*[q], ab Jove fulmen surripuisset: ac, deinde, subdit omnigena defraudandi furandíque documenta; tyronem plurimis docens excutere seram, pessulum reserare, lentè movere pedem, arcæ jam clausæ filum viscosum immittere, intactâ crumenâ nummum elicere, quod feceris strenuè pejerare nec interim erubescere, ac mille istiusmodi technas, quarum ego arcana Caballistica disquirere contempsi.

Caupones ad unum omnes ita malè fidi sunt, ut non ausint hospites, vel suis dormientium pulvillis aurum submittere, vel

[p] Clavius lib. i. Chrysopœiæ, &c. [q] Lucian.

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sacculis arcísve confidere quamlibet ferratis; sed, quod obsessos olim Judæos fecisse comperimus[r], in suis ipsorum ilib. dormituri recondunt crastino manè repetendum.

In villis vix quenquam videbis, præter molitores, sartores, et paucos fortasse vates Chriromanticos.

CAP. VI.

Plagiana Provincia.

PLAGIANUS dein Tractus ab occidente cernitur spatiosissimus: in quâ, Rigattieræ Urbi, non novæ quidem sed renovatæ, Collis Scapulius[s] imminet.

Non pauca hîc canæ antiquitatis monumenta reperiet solicitus quis criticorum, præsertim verò poëtica. Ego, certè, saxum vidi, versibus inscriptum Homericis[t], alieno tamen authori, quo indignius nihil videbatur, adscriptis. Inter hæc:

Μῆνιν ἄειδε θεὰ Δημήτερος ἀγλαοκάρπου. Ορφ.

et statim:

Ὡς οὐ κύντερον ἦν καὶ ῥίγιον ἄλλο γυναικός. Ορφ.
Ὡς ἀνδρῶν γενεὴ, ἡ μεν φύει ἡ δ' ἀπολήγει. Μούσαιος.
Οἷον δὲ τρέφει ἔρνος ἀνὴρ ἔριθηλὲς ἐλαίης. (Ορφ.)
Χώρῳ ἐν οἰοπόλῳ. &c. Hom. Il. ρ.

Maronis autem plurimos inveni versiculos, pari modo Homero ac Hesiodo suppositos: et nescio quot paginas vernaculi cujusdam poëtæ Toscano Petrarchæ adscitos.

Hanc dein, ab austro, excipit Arrebatia; deformata planities, et ruderibus plena. Ibi olim fuisse Trojam, diruta saxorum mole docens: quæ ideo ferunt avos ipsorum demolitos, ut ex multis urbeculis, quarum vestigia pyramidésque remanent, urbes duas pol magnificas, Patronillam et Hierosulen, ædificarent: ubi ergo quondam templa plateáeque, jam campos videas et stabula. Nec ipsi quidem fundo parcit Ruzii violentus æstus; sed, iniquis undis avellens, aut Plaginis impertit, aut Codiciensibus.

[r] Jos. Bello Judaico.

[s] A Stephano Lexicon suum furatus Scapula canit: "Ast ego contendo Lexicon esse novum."

[t] Homer. immutat hoc Orphei carmen, ut Justin. Martyr in Protreptico ad Gentes. Hom. Ὡς οὐκ αἴνοτερον καὶ κύντερον ἄλλο γυναικὸς. De interitu Dionysii. Hæc inter Homeri furta numerat Theod. Canterus var. lect. P. 2. c. 3. Injustè, imitatur Homerus Orph. et Musæum, non spoliat.

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CAP. VII.

Codicia[u].

CODICIENSEM Provinciam prodigiosi homines incolunt; quos, porcinâ facie, Munsterus ac Mandevillanus depinxerunt. Quadrupedum more, pronâ semper facie incedunt, ne quid inter eundum surreptione dignum prætermittant; neque cælum unquam suspiciunt. Quod ad vocem, grunniunt illi quidem; non loquuntur. Nemini hîc, præterquam senibus, commorandi locus est. Florem ætatis cuique, vel Sylva Butinia, si fortiore animo sit; vel, si studioso, Gymnasium Bolsecianum deterit. Soli hîc metallurgi, agricolæ, mercatores. Hi ferè semper, quod de lupo dicitur pugnaturo ac vulpe famelicâ, terrâ vescuntur: quanquam sunt inter hos, qui solo metalli intuitu vivunt, valéntque. Nunquam penè dormiunt: illud unum istis leoninum est. Superstitiosè admodum numini suo, hoc est, Chrysio Deo[x] addicuntur: nec unquam aut quiescunt aut discumbunt, donec ipsum viderint et adorârint.

Urbes hîc vidi Scrofiolam: villam sanè fœdam; et, Catonis verbò[y], "cloacalem, coglieram, serraram, caxam;" quam tamen lustrare volenti mihi non licuit. Unusquisque civium clavem secum gestat, ne quis peregrinus ingrederetur.

Reliqui omnes, per Villas Porciglias dispersi, non tam casis, quam cubilibus contenti sunt.

Hos ego homines, hos mores, has urbes vidi, stupui, risi: annóque demum tricesimo, itineris tanti laboribus fractus, in patriam redii.

Peregrinus quondam Academicus.

[u] Terra Avaritiæ. [x] χρύσιος θεός. [y] Festus.

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NOMINUM PROPRIORUM.

ACTÆONIUS, saltus: ab Actæone magno venatore, quem, uti solent, exedebant canes.

Amazonia: notum nomen, olim regio Americana, nunc ob viriles incolarum animos nostra.

Antoia villa: Hispan. Libido: urbs semper ardens. Urit amor: Virg.

Anylos, sylva. Gr. Anglicè, Woodless.

Aphrodisia, Gr. ab Ἀφροδιτη. Venus. illa verò à spumâ. Orta salo. Hic Amantina urbs: cujus nomen nos à tractu Danub. petimus.

Arrebatia, provinc. Hisp. ab Arrebatar, vi rapere.

Artopolis Artocreopolis, Græc. decomp. ἄρτος, κρέας, πόλις, panis, caro, urbs.

Assadora, urbs. Hisp. veru, ab assando dicta.

Assagion, fl. vide marg.

Aufzeichner. Germ. Registrarius.

Beachera urbs. Germ. Poculum. unde nos Angl. a Beaker.

Baldachinum. sic Itali vocant Umbellam, sub quâ Papa equitat (ut barbaris utar verbis sacrarum cærem.) verbum sacrarum cærem. "octo hastis sustentatam." Lib. Sacr. Cærem. primo.

Bascia urbs, osculatoria. Ital. à baiser, Gal.

Batillum. u. à Batillo, Latin.

Baveria. prov. Gall. nugas significat.

Bercius port. Flandris notum nomen, &c.

בת־לחם. Domus panis: nomen carceris nostratis celeberrimi.

Bolsecium, ur. composita à Bolsa Hisp. crumena, vel Bursa. r mutato in l. et seco. Latin. Gratuletur mihi nunc Bolsecus mendax ille nebulo, nominis sui originem.

Bubonia. syl. Latin. à Bubonum frequentiâ.

Bugius. fl. Ital. Mendax.—Bugietta vallis. Hæc vallis Mnemone flurigatur. Oportet mendacem esse memorem.

Buscadores, Hisp. Inquisitores, à Buscar, inquirere.

Butina. syl. Gall. butin, prædam signif. hinc Angl. Booty.

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Cadilla. u. Latin. diminut. à Cado.
Calaverinus mons à Calaverna Hisp. cranio, à calvo dict.
Candosoccia. Columel. l. v. c. 4. palmites prolixos in vineis, quos Megros appellamus. Galli, Candosoccos.
S. Carniceria. Hisp. Laniena; nec aliud domus Inquisitor.
Caxa. u. Hisp. arca. Hinc Angl. Cask.
Ceniza. u. Hisp. cinis.
Chagrin, Gall. mœstus, melanchol.
Charbona. u. à Gall. Charbon. villa subterranea.
Chatouilla. u. Gallic. chatouiller, titillare.
Cheminea. tur. Gall. quær. Marg.
Chitræa. u. χύτρα, Græc. poculum.
Cibinium. u. in tractu Danubii: Lat. à cibo.
Ciniflonius, Lat. Horat. ciniflones Hair-curlers.
Cogliera. u. Ital. cogliere, colligere: quasi Gatherington.
Coledochia. pal. à χολὴν δέχεσθαι. Gr. quære Marg.
Kotzunga. u. Germ. koken, vomere. hinc vomitio, kotzunga.
D. de Courroux. Gall. iratus, furibundus.
Crapulia, vide Marg. Latin.
Creatium. u. Græc. κρέας, caro.
Crocetta. u. Ital. crux.
Krugtopolis, à German. krugt, Amphora.
Cubæa. u. Græca, Alea.
Cucina. u. Ital. vide Marg.
Cuillera. u. Gall. cochlear, inde petita vox.

D'ayuno. Hisp. urbs. Jejuna.
Derrumbiada, Hisp. præcipitium.
Desuergona. u. ab. Ital. voce, quæ impudentiam sig.
Devoracum. u. Lat. à devorando.
Di-Marza, Ital. sanguinis corrupti, saniei.
Dienta. ab Hisp. Dens.
Doxia, Græc. à Δόξη, opinio.
Dudosa. Acad. Hisp. Dubia b, mutat. in d.
Dunius port. Dunkerk.
Duricoria. u. Lat. Ficus duricoriæ. Plin. l. xv. c. 18. q. durum habent corticem.

Erotium. u. Græc. quæ et Amantina.
Eugynia. reg. Græc. Terra bonarum Fœminarum.

Farfellia. u. Ital. Farfello; papilionem sig.
Faessera. u. Germ. Doliaris urbs.
Favillia. Lat. à favilla.
T. del Fogo. c. Latin. mutato in g.
Fourmagium. u. à Gallic. fourmage. caseo.
Fouetta. u. Gall. Flagellatoria.
Fripperia vicus quidam Lutet. Parisiorum.

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Frivianda, pr. vid. Marg. p. 144.
Frugiona. Lat. Margin. ibid.
Furto-Francheça u. compos. à Latino, Furto, et Gall. Franchise, libertas.

Garilla. u. Lat. à garriendo.
Gesundheits. Germ. quod nos Angl. Healths.
Gola. u. Ital. Gula.
Golosin. tract. Hisp. q. marg. p. 145.
Gorga. Ital. guttur.
Gorganta. u. Hisp. Fauces.
Gutiges aves, Germ. Benignæ; inde Good. Angl.
Gruessa fossa. Hisp. pinguis. nam à Crasso. Lat. Grasso Ital. hinc Hisp. Gesso.
Gynæcopolis. Græc. γυναίκων πόλις.
Gymnopodilla. u. Græc. γυμνοὶ πόδες.

Hambria insul. Hisp. Famelica, q. marg.
Hierosule. u. Gr. ἱερῶν σύλη sacrorum depeculatio.
Houbelonia. pr. à Gallico Houbelon, lupulus.

Jugaria. u. ab Hispan. Jugar. jocari.

Labriana. u. Lat. à Labris.
Lardana. u. Lat. à Larido.
Larcinia. pr. Gall. Larrecin, latronem sig.
Larmium. fl. Gall. Larme, Lachryma, abbrev.
Lavernia. ter. Latin. vid. marg.
Lecanica. Planit. Græc. vid. marg.
Lecho. u. Hisp. Lectus.
Licoris. fl. Hisp. Licor, pro liquor, Lat.
Linguadocia. pr. Lat. à lingua: quòd fœminæ sint plerunque linguaciores: ad imitationem prov. Gall. Languedoc.
Lingastrum. u. Lat. à lingendo.
Lipsanium. u. Græc. λείψανα, reliquiæ.
Lirona. u. Hispan. Glirem sig.
Lisonia. pr. Hisp. Adulatio.
Livenza. fl. liquor.
Liviana. vall. Hisp. Levis.
Loçania. pr. Hisp. Luxuria. Loçania, Hisp.
Loverium. u. Gallic. Laudatoria.
Lupulania pr. Lat. à Lupulis.
Lyperia. pr. Græc. λυπηρὸς, tristis, tristitia.

Mange-guadagnos. Ital. servos joco appellant. Marg. vide.
Maninconica terra Ital. n. posito pro l. melancholica. Antrum Maninconicum.

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Manteca. u. Hisp. Butyrum.
Marravilla. u. Hisp. miraculum ab Esmerveiller. Gall. Hinc Ang. marvel.
Marmitta. u. Hispan. Lebes.
Marza-pane. u. Ital. March-pane.
Menturnea, olim urbs Samnitum; nos à Mento vocem petitam volumus.
Medrosi. Hisp. Timidi.
Meionium. fl. Lat. à meiendo. Cyprus hoc olim nomine gaudebat. Stephan.
Menosprecia. u. Hisp. Contemptus.
Methius Lacus. Græc. à *μεθύειν*.
Milana. u. Gall. quasi milvina; urbs milvorum et accipitrum.
Mnemon. fl. Græc. memor.
Μωρονία, à *μῶρος* stultus:
Mortadella. u. Ital. Saucages.
Muerius ager. à Muer Gall. mutare.

Novizza. u. Ital. novitia.
Nuchtermagen: Germ. stomachus jejunus.

Ochietto mons Ital. diminutiv. ab Ochio, oculus.
Œnotria. pr. Gr. ab *οἶνος*.
Offulia. u. Lat. ab Offula.
Oglium. fl. Ital. Oleum: nos g. resoluimus in y. Oyle.
Olmii Colles, Ital. Hisp. ulmei. Frondosâ vitis in ulmo. Virg.
Omasius gigas. Lat. ab Omaso intestino.
Orgilia. pr. Gall. ab orgueil. sig. superbiam.
Oysivium. fl. Gall. otiosum.

Padronilla. u. Ital. At nos pro villâ patronorum.
Pampinola. Lat. Ampelona Græc. eadem urbs. ad imitationem nominis Hispanicæ urbis Pampelonæ.
Pazzivilla. Ital. urbs stultorum.
Phenacia. pr. Græc. *φενάκες*, impostores.
Piacentia. Ital. Placentia.
Pipulia. palus: Lat. Plaut. pro convitio, Pipulo te differam ante ædes.
Pythonos-come. Gr. quær. marg.
Ploravia. pr. Lat. à plorando.
Ponfinia. pr. vide textum. cap.
Porcestria. u. à Lat. porcis.
Porciglia vill. à vocab. quod Haram sig. Hisp.
Putanium, u. scortorum urbs. Ital.
Pyrænia. pr. Græc. à *πυρὶ* et *οἴνῳ*.

Risia major, minor. pr. Latin. à Risu: ab Ital.

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Risaglium. u. ab. Ital. risaglia. risu.
Rodomantadii coll. discursus (si benè memini) nugatorios, Rotomantades appellant Galli citeriores, forsan à Romance Hisp.
Rodillia. u. à voce Hisp. genu. signif.
Roncara. u. vid. Marg. à ῥέγχειν.
Ruzius fl. à Gall. ruse, fraus, astutia.

Le Sain. fl. Gallic. sanus.
Sbsanditica gens, Italis nimium nota. exleges.
Sans-eau. fl. Gallic. Water-less.
Sarcoboscum. u. Græc. à σαρκὸς βόσκειν et carne vesci.
Scrofiola. u. Lat. à scrofa. sus animal est avaro simillimum. terram semper intuetur, nihil quicquam prodest ante extremum diem.
Scarpellino. Ital. Lapicida, l. Lat. mutat. in r.
Scioccia. pr. ab Ital. Sciocco, fatuus.
Schlauchberga. u. à Germ. Schlauch, utre. dempto e.
Scogido. Hisp. nobilis. Escogido, electus.
Schaum. fl. Germ. spuma.
Sennaladii. Hisp. Generosi.
Seplasium. u. Lat. à Seplasia foro Capuæ unguentario; cujus deliciis Pœni fracti sunt.
Serrara. u. à Latin. serrando.
Sialos. fl. Græc. Saliva.
Spesius Tract. ab Ital. spesa. q. Impensas signif. Hinc. Ang. spend.
Spagyrica ars. Græc. à trahendo dicta.
Strophades ins. Gr. à στρέφειν. Eædem etiam et Plotæ dictæ.
Struzzoliæ pluviæ, Ital. à struzzolo, struthiocamelo.

Tarochium. u. vide marg.
Tenaille. Gall. Forceps.
Topia-Warallador. Hisp. et Indic. Hallador Hisp. inventor.
Topia-Wari, rex olim Guianæ.
Torcolia val. ab Ital. Torcolo Latin. Torculari.
Traubena, à Germ. Trauben, uva, racemus.
Traurigi montes, a Germ. Traurig.
Trouerense. coll. à Gall. Trouver, invenire.
Tryphonia pal. à Tryphone latrone. vid marg.

Ucalegonium. Græc. urbs otiosa.
Uscebatius, tract. à Potu Hybernico.

Vale-dolium. Lat. ad imitationem nominis Hisp. valedolio.
Vautarole. à Vautar Ital. et vauter, Gal.
Vellacos. Hisp. servos vocant.

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Verguença. Hisp. opprobrium, pudor.
Viraginia Lat. Verulanium Lat.
Vinicella. Latin.
Vortunius. Lat. à vertendo.

Zornus. fl. Germ. Iratus, furiosus.
Zouffenberga, à Germ. Zauffen. quod sig. Gall. carouser.
Zuckerii coll. Germ. pro saccharo, zucker.

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QUO VADIS?

A JUST CENSURE OF TRAVEL,

AS IT IS COMMONLY UNDERTAKEN BY THE GENTLEMEN OF OUR NATION.

BY JOSEPH HALL, D. D.

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*** In a volume of Tracts, preserved in the British Museum, is a broadside, or large single page, headed, "Bishop Hall's Sayings Concerning Travellers; to prevent Popish and Debauched Principles;" consisting of fifty-six paragraphs, or sentences, collected out of the "Just Censure of Travel." The sheet is surmounted by a copper-plate, representing a ship, with passengers embarking, and the following couplet underneath:

"Coin and good counsel are the traveller's eyes;
"He does but stay abroad, wants those supplies."

Subjoined is the date of 1674.—H.

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TO THE RIGHT HONOURABLE MY SINGULAR GOOD LORD,

EDWARD LORD DENNY,

BARON OF WALTHAM.

RIGHT HONOURABLE:

If ever any man had reason to be in love with the face of a foreign entertainment, those are they, which were admitted to the attendance of the truly generous and honourable Lord Hay, your most noble Son, in his late embassage to France: in which number my unworthiness was allowed to make one; who can, therefore, well witness, that no man could either receive more honour from a strange country, or do more honour to his own. What wanted there, that might make men confess themselves more welcome than strangers? Neither doubt I, but, that after many ages, France itself will wonder at the bountiful expressions of her own favours.

But, while others were enjoying the noble courtesies of the time, my thoughts entertained themselves with searching into the proof of that ordinary Travel, wherewith I saw men commonly affected: which, I must needs confess, the more I saw, the less I liked. Neither is it in the power of any foreign munificence, to make me think ours any where so well as at home. Earthly commodities are no part of my thought: I looked, as I ought, at the soul; which I well saw, uses not only to gather no moss in this rolling, but suffers the best graces it hath to moulder away insensibly in such unnecessary agitation.

I have now been twice abroad: both times, as thinking myself worthy of nothing but neglect, I bent my eyes upon others, to see what they did, what they got. My enquiry found our spiritual loss so palpable, that now, at last, my heart could not chuse but break forth at my hand, and tell my countrymen of the dangerous issue of their curiosity.

I meddle not with the common journeys to the mineral waters of the Spa: to which many sick souls are beholden for a good excuse; who, while they pretend the medicinal use of that spring, can freely quaff of the puddle of Popish Superstition, poisoning the better part, instead of helping the worse. These I leave to the best physician, Authority; which, if it may please to undertake the cure, may perhaps save as many English souls from infection, as that water cures bodies of diseases.

I deal only with those, that profess to seek the glory of a perfect breeding, and the perfection of that which we call civility, in travel: of which sort I have, not without indignation, seen too many lose their hopes and themselves, in the way; returning as empty of grace and other virtues, as full of words, vanity, mis-dispositions.

I dedicate this poor discourse to your Lordship, as, besides my daily renewed obligations, congratulating to you the sweet liberty and happy use of your home: who, like a fixed star, may well overlook these planets; and, by your constant settledness, give that aim to inferior eyes, which shall be in vain expected from a wandering light.

The God of Heaven, to whose glory I have intended this weak labour, give it favour in the sight of his Church; and return it back, but with this good news, that any one of the sons of Japhet is hereby persuaded to dwell ever in the tents of Shem. Unto that divine protection, I humbly betake your Lordship, justly vowing myself,

Your Lordship's humbly devoted,
in all faithful and Christian obedience,
JOSEPH HALL.

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QUO VADIS?

SECT. I.

It is an over-rigorous construction of the works of God, that, in moating our Island with the ocean, he meant to shut us up from other regions: for God himself, that made the sea, was the Author of navigation; and hath therein taught us to set up a wooden bridge, that may reach to the very antipodes themselves. This were to seek discontentment in the bounty of God, who hath placed us apart, for the singularity of our happiness; not for restraint.

There are two occasions, wherein Travel may pass,—matter of TRAFFIC, and matter of State.

Some commodities God hath confined to some countries: upon others he hath with a full hand poured those benefits, which he hath but sprinkled upon some. His Wise Providence hath made one country the granary, another the cellar, another the orchard, another the arsenal of their neighbours, yea, of the remotest parts. The earth is the Lord's, which he meant not to keep in his hands, but to give; and He, which hath given no man his faculties and graces for himself, nor put light into the sun, moon, stars, for their own use, hath stored no parcel of earth with a purpose of private reservation.

Solomon would never have sent his navy for apes and peacocks; but yet held gold and timber, for the building of God's house and his own, worthy of a whole three years' voyage.

The sea and earth are the great coffers of God: the discoveries of navigation are the keys, which whosoever hath received, may know that he is freely allowed to unlock these chests of nature, without any need to pick the wards.

Wise Solomon's comparison is reciprocal. A ship of merchants, that fetches her wares from far, is the good Housewife of the Commonwealth; and, if she were so in those blind voyages of antiquity, which never saw needle nor card, how much more thrifty must she needs be in so many helps both of nature and art!

Either Indies may be searched for those treasures, which God hath laid up in them for their far-distant owners. Only let our merchants take heed, lest they go so far, that they leave God behind them; that, while they buy all other things good-

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cheap, they make not an ill match for their souls: lest they end their prosperous adventures, in the shipwreck of a good conscience.

SECT. II.

And, for matter of Policy, nothing can be more plain, than that our correspondence with other nations cannot possibly be held up, without intelligence of their estate, of their proceedings: the neglect whereof were no other, than to prostrate ourselves to the mercy of a hollow friendship; and to stand still, and willingly lie open, while we are played upon by the wit of untrusty neighbourhood. These eyes and ears of state are necessary to the well-being of the head.

In which number I do not include those private interlopers of intelligence, that lie abroad only to feed some vain chameleons at home with the air of news, for no other purpose save idle discourse; but only those profitable agents, whose industry either fitteth them abroad for public employment, or employeth them after due maturity in the fit services of the commonwealth.

Neither my censure nor my direction reaches to either of these occasions.

It is the Travel of Curiosity, wherewith my quarrel shall be maintained: the inconveniences whereof my own senses have so sufficiently witnessed, that, if the wise parents of our gentry could have borrowed mine eyes for the time, they would ever learn to keep their sons at home, and not wilfully beat themselves with the staff of their age. Upon them let my pen turn a little; as those, that are more than accessaries to this both private and public mischief.

SECT. III.

It is the affectation of too early ripeness, that makes them prodigal of their children's safety and hopes: for, that they may be wise betimes, they send them forth to the world in the minority both of age and judgment: like as fond mothers use to send forth their daughters on frosting, early in cold mornings, though into the midst of a vaporous and foggy air; and, while they strive for a colour, lose their health.

If they were not blinded with over-weening and desire, they could not but see, that their unsettledness carries in it a manifest peril of miscarriage. Grant that no danger were threatened by the place, experience gives us, that a weak-limbed child, if he be suffered to use his legs too soon, too much,

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lames himself for ever; but, if he walk in uneven ground, he is no less subject to maims than crookedness. Do they not see how easily a young twig is bowed any way? Do they not see that the midwife and nurse are wont to frame the gristly head of the infant to any fashion? May not anything be written upon a blank? And, if they make choice of this age, because it is most docible, and for that they would take the day before them, why do they not consider, that it is therefore more docible of evil? since wickedness is both more insinuative and more plausible than virtue, especially when it meets with an untutored judge; and seeing there is so much inequality of the number of both, that it is not more hard to find virtue, than to miss vice.

Hear this then, ye careless ostriches, that leave your eggs in the open sand for the sun to hatch, without the fear of any hoof that may crush them in pieces. Have your stomachs resolved to digest the hard news of the ruin of your children? Do ye profess enmity to your own loins? then turn them, as you do, loose to these dangers, ere they can resist, ere they can discern: but, if ye would rather they should live and grow, bestow upon them the kindly heat of your best plumes, and shelter them with your own breast and wings, till nature have opened a seasonable way to their own abilities.

SECT. IV.

Yea, let it be my just complaint in this place, that, in the very transplantation of our sons to the safer soil of our own Universities and Inns of Court, nothing is more prejudicial than speed. Perfection is the child of time; neither was there ever any thing excellent, that required not meet leisure.

But, besides, how commonly is it seen, that those, which had wont to swin only with bladders, sink when they come first to trust to their own arms! These lapwings, that go from under the wing of their dam with the shell on their heads, run wild. If tutors be never so careful of their early charge, much must be left to their own disposition; which if it lead them not to good, not only the hopes of their youth, but the proof of their age lies bleeding.

It is true, that, as the French Lawyers say merrily of the Normans, which by a special privilege are reputed of full age at twenty-one years, whereas the other French stay for their five-and-twentieth, that *Malitia supplet ætatem;* so may I say of the younglings of our time, that precocity of understanding supplieth age and stature: but, as it is commonly seen, that those blossoms, which overrun the Spring, and will be looking forth upon a February-Sun, are nipped soon after with an

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April-Frost when they should come to the knitting; so is it no less ordinary, that these rathe-ripe wits prevent their own perfection, and, after a vain wonder of their haste, end either in shame or obscurity.

And, as it thus falls out even in our Universities, the most absolute and famous seminaries of the world, where the tutor's eye supplies the parent's; so must it needs much more, in those free and honourable inns (as they are called, for their liberty; colleges, for their use) of our English Gentry, wherein each one is his own master in respect of his private study and government. Where there are many pots boiling, there cannot but be much scum. The concourse of a populous city affords many brokers of villany, which live upon the spoils of young hopes, whose very acquaintance is destruction. How can these novices, that are turned loose into the main, ere they know either coast or compass, avoid these rocks and shelves, upon which both their estates and souls are miserably wrecked? How commonly do they learn to roar, instead of pleading; and, instead of knowing the laws, learn how to contemn them! We see and rue this mischief; and yet I know not how careless we are in preventing it.

How much more desperate must it then needs be, to send forth our children into those places, which are professedly infectious; whose very goodness is either impiety or superstition! If we desired to have sons poisoned with misbelief, what could we do otherwise? Or what else do those parents, which have bequeathed their children to Antichristianism?

Our late journey into France informed me of some ordinary Factors of Rome, whose trade is the transporting and placing of our Popish novices beyond the seas: one whereof, whose name I noted, hath been observed to carry over six several charges in one year. Are we so foolish to go their way, while we intend a contrary period? Do we send our sons to learn to be chaste in the midst of Sodom?

The world is wide and open; but our ordinary travel is southward, into the jaws of danger: for, so far hath Satan's policy prevailed, that those parts, which are only thought worth our viewing, are most contagious; and will not part with either pleasure or information, without some tang of wickedness.

What can we plead for our confidence, but that there is a household of righteous Lot in the midst of that impure city; that there are houses in this Jericho, which have scarlet threads shining in their windows; that, in the most corrupted air of Popery, some well-reformed Christians draw their breath, and sweeten it with their respiration?

Blessed be God, that hath reared up the towers of his Sion in the midst of Babylon! We must acknowledge, not without much gratulation to the Gospel of Christ, that, in the very

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hottest climates of opposition, it finds many clients, but more friends: and, in those places, where authority hath pleased to give more air to the truth, would have had many more, if the Reformed part had happily continued that correspondence in some circumstances with the Roman Church, which the Church of England hath hitherto maintained. God is my record, how free my heart is both from partiality and prejudice. Mine eyes and ears can witness, with what approof and applause divers of the Catholics Royal, as they are termed, entertained the new translated Liturgy of our Church; as marvelling to see such order and regular devotion in them, whom they were taught to condemn for heretical. Whose allowances, I well saw, might with a little help have been raised higher, from the practice of our Church to some points of our judgment.

But, if true religion were in those parts yet better attended, and our young Traveller could find more abettors and examples of piety, on whom we might rely; yet how safe can it be to trust young eyes with the view and censure of truth or falsehood in religion? especially when truth brings nothing to this bar, but extreme simplicity; and, contrarily, falsehood, a gawdy magnificence and proud majesty of pompous ceremonies, wherewith the hearts of children and fools are easily taken. That courtesan of Rome, according to the manner of that profession, sets out herself to sale in the most tempting fashion: here wants no colours, no perfumes, no wanton dresses; whereas the poor Spouse of Christ can only say of herself, *I am black, but comely.* When, on the one side, they shall see such rich shrines, garish altars, stately processions; when they shall see a Pope adored of Emperors, Cardinals preferred to Kings, Confessors made Saints, little Children made Angels; in a word, nothing not outwardly glorious: on the other side, a service without welt or guard, whose majesty is all in the heart, none in the face: how easily may they incline to the conceit of that Parisian Dame, who, seeing the procession of S. Genovifue go by the streets, could say, *O que belle*, &c. "How fine a religion is ours, in comparison of the Huguenots'!"

Whereto must be added, that, supposing they do not carry with them but rather go to fetch the language of the place, some long time needs be spent, ere they can receive any help to their devotion; while, in the mean season, their unthriving intermission is assailed with a thousand suggestions: and who sees not, that this *lucrum cessans*, as the Civilians term it, offers an open advantage to a busy adversary?

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SECT. V.

In a word, it hath been the old praise of early rising, that it makes a man Healthful, Holy, and Rich; whereof the first respects the body, the second the soul, the third the estate: all falls out contrary in an early travel.

For HEALTH: the wise Providence of God hath so contrived his earth and us, that he hath fitted our bodies to our clime, and the native sustenance of the place unto our bodies. The apparent difference of diet, and of drinks especially, falling into so tender age, must needs cause a jar in the constitution; which cannot, in all likelihood, but send forth distemper into the whole course of the ensuing life. The stream runs like the fountain; and speeds well, if, at last, by many changes of soil, it can leave an ill quality behind it. Besides that the misgovernance of diet, whereto their liberty lays them open in the weakness of their pupillage, cannot but be extremely prejudicial. In this point let experience be consulted with: her unpartial sentence shall easily tell us, how few young travellers have brought home, sound and strong, and, in a word, English bodies.

As for HOLINESS, we lose our labour, if this Discourse prove not that it hath none so great enemy as timely travel. At once do we hazard to abandon God and our home. Set an empty pitcher to the fire, it cracks presently; whereas the full will abide boiling. It was the younger son in the gospel, who therefore turns unthrift, because he got his portion too soon into his hands, and wandered into a far country. The eye of the parent, and the ferule of the master, is all too little to bring our sons to good. Where, then, there is neither restraint of evil, nor helps to grace, how should their condition be other than hopeless? The soil doth much in many plants: the Persian Hyoscyamus, if it be translated to Egypt, proves deadly; if to Jerusalem, safe and wholesome: neither is it otherwise with some dispositions, which may justly curse the place, as accessary in their undoing.

Lastly, for RICHES, not of the purse, (which is not here thought of) but of the mind, what can be expected from that age, which is not capable of observation, careless of reposition? whereof the one gets, the other keeps the treasure of our understanding. What is this age fit to look after but butterflies, or birds' nests, or perhaps the gay coat of a courtier? And if remarkable considerations be put into it by others, they are as some loose pearls, which, for want of filing upon a string, shake out of our pockets: so as all the wealth of a young Traveller is only in his tongue; wherein he exceeds his mother's

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parrot at home, both for that he can speak more, and knows that he speaketh.

SECT. VI.

And, in truth, it is not only in Travel, wherein we may justly complain of the inconveniency of haste: but, that we may look a little aside, in all the important businesses of our life; especially in marriage and professions. The ordinary haste in the one, before the face can descry the sex, fills the world full of beggary and impotence; and no less haste, in the other, fills it as full of ignorance and imperfection. For, on the one side, where the vigour of nature wants, what can be propagated but infirmity? or how can he skill to live, that wants experience? On the other, what plenty of water can there be, where the lead of the cistern is put all into the pipes? Where those, that should be gathering knowledge for themselves, spend it, like unthrifty heirs, upon others, as fast as they get it?

I am deceived, if I have not touched one of the main grounds of that universal decay of Arts and Men, wherewith the world is commonly checked. They must be mightier and wiser, that know how to redress it.

SECT. VII.

But, let us give our Traveller, that which parents seldom care to give, maturity of age. Let him be as ripe, as time can make him. What is the best advantage, which his absence can promise us? Let us lay the benefits of Travel in the one scale, the inconveniences in the other: whethersoever overweighs shall sway down the beam of our judgment.

The private contentment of a man's own heart in the view of foreign things, is but a better name of a humorous curiosity. If a man yield to run after his appetite and his eye, he shall never know where to rest; and, after many idle excursions, shall lie down weary, but unsatisfied.

For, give me a man, that hath seen Judas's Lanthorn at Saint Dennis's, the Ephesian Diana in the Louvre, the Great Vessel at Heidelberg, the Amphitheatre at Nismes, the Ruins and half-lettered Monuments of the Seven Hills, and a thousand such rarities; what peace hath his Heart, above those, that sit at home and contemn these toys? And what if that man's fancy shall call him to the stables of the great Mogul, or to the solemnities of Mecha, or to the library of the mountain of the moon, will he be so far the drudge or lacquey of his own imagination, as to undertake this pilgrimage? Or, where will

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he stay at last, upon his return? If he have smelt the ill-scented cities of France, or have seen fair Florence, rich Venice, proud Genoa, Lucca the industrious: if then his thoughts shall tempt him to see the rich glutton's house in Jerusalem, or invite him to Asmere, or Bengala, must he go? And, if he can deny and chide his own unprofitable desires at the last, why began he no sooner? That could not be forborne too early, which at last we repent to have done.

He, therefore, that travels only to please his fantasy, is like some woman with child, that longs for that piece, which she sees upon another's trencher, and swounds if she miss it; or some squire of dames that doats upon every beauty, and is every day love-sick anew. These humours are fitter for controulment, than observation.

SECT. VIII.

It is a higher faculty, that Travel professeth to advance; the supreme power of our understanding: which if from hence it may be manifestly improved, he should not be worthy to tread upon the earth, that would not emulate Drake and Candish in compassing it.

But, set aside the study of civil law, which indeed finds better helps abroad, all sciences (the word may seem proud, but it is true) may be both more fitly wooed, and more surely won, within our four seas: for, what learning is that, which the Seas, or Alps, or Pyrenees have engrossed from us? what profession, either liberal or manuary, wherein the greatest masters have not been at least equalled by our home-bred islanders?

What hath this or the former age known more eminent for learning, than some of ours, which have never trod on any but their own earth? And, as good market-men by one handful judge of all the whole sack, why may we not find cause to think so of the rest, if they would not be wanting to themselves?

I am sure the Universities of our island know no matches in all the world: unto whose perfection, that as they exceed other so they may no less exceed themselves, nothing wanteth, but severe execution of the wise and careful laws of our ancestors; and restraint of that liberty, which is the common disease of the time. And why should not the child thrive as well with the mother's milk, as with a stranger's?

Whether it be the envy or the pusillanimity of us English, we are still ready to under-value our own, and admire foreigners; while other nations have applauded no professors more than those, which they have borrowed from us. Neither have we

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been so unwise, as to lend forth our best. Our neighbours, which should be our corrivals in this praise, shall be our judges; if those few of our writers, which could be drawn forth into the public light, have not set copies to the rest of the world, not without just admiration. And how many stars have we of no less magnitude, that will not be seen!

Blessed be God, who hath made this word as true as it is great, no nation under heaven so aboundeth with all variety of learning as this island! From the head of God's Anointed doth this sweet perfume distil to the utmost skirts of this our region. Knowledge did never sit crowned in the Throne of Majesty, and wanted either respect or attendance. The double praise, which was of old given to two great nations, That Italy could not be put down for arms nor Greece for learning, is happily met in one island. Those, therefore, that cross the seas to fill their brain, do but travel northward for heat; and seek that candle, which they carry in their hand.

SECT. IX.

Yea, so far is our ordinary Travel from perfecting the intellective powers of our gentry, that it rather robs them of the very desire of perfection.

For what discouragements shall they find from the love of studies, in those parts which are most sought to for civility! Who knows not, that they are grown to that height of debauchment, as to hold learning a shame to nobility; esteeming it as a fit guard for the long robe only, too base for their tissues? an opinion, so savouring of proud ignorance and ignorant looseness, that I cannot honour it with a confutation. Who would think, that the reasonable soul of men, not professedly barbarous, should be capable of such a monster? What is learning, but reason improved? And can reason so far degenerate, as to hate and contemn itself? Were these men made only for a sword, or a dog, or a horse? only for sport, or execution?

I know not wherein Lewis the Eleventh shewed himself unwitty, but in the charge which he gave to his son, to learn no more Latin, but, *Qui nescit dissimulare, nescit vivere:* and would this alone teach him to rule well? Doth the Art of Arts (such is the government of men) require no grounds but dissimulation or ignorance? Even to the feeding of hogs or sheep, there is more or better skill necessary.

How unlike is this to a successor of Charles the Great, whose word it had wont to be, that he would rather abound in knowledge, than wealth!

In the Court of our King Henry the Eighth, a certain great

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peer, of this diet, could say, It was enough for noblemens' sons to wind their horn, and carry their hawk fair; that study was for the children of a meaner rank. To whom Pace justly replied, That then noblemen must be content that their children may wind their horns and carry their hawks, while meaner men's sons do wield the affairs of state.

Certainly, it is a blind and lame government, that lacks learning: whose subjects, what are they else, but as limbs of a body whose head wanteth senses, which must needs therefore fail of either motion or safety?

From hence it is, that so few of the foreign nobles are studious, in comparison of ours: (in which regard, I am not ashamed to recant that, which my un-experience hath, out of hearsay, written in praise of the French education:) and those few, that have stolen the turning over of books, hide their skill, lest they should be made to blush at their virtue.

What brave trophies and rich monuments hath the pen of our Gracious Sovereign raised of himself unto all posterities! When ignorance and malice have shot their bolt, the glory of his great wisdom and knowledge shall more fill the mouths and affect the hearts of all succeeding ages, than of his greatness. Paul the Fifth, and his greatest Chaplains Bellarmin and Perron, have felt the weight of his hand; whereas the great King, that styles himself Catholic, when he comes to pass his censorious Edict* upon Cardinal Baronius, who in the eleventh tome of his History seemed too busy in fastening the title of the kingdom of Sicily upon the Pope, professeth to ground his intelligence of his wrong only upon others' eyes; as if a book, though of a Cardinal, were too mean an object for the view of Majesty. And, as all subordinate greatness flows from the head, so do commonly also the dispositions.

Neither have the Doctors of the Romish Church, upon whom the implicit faith of the Laity is suspended, found it any ill policy, to cherish this dislike of bookishness in the great: for, while the candle is out, it is safe for them to play their tricks in the dark; and, if the Assyrians be once blinded, how easily may they be led into the midst of any Samaria! If the light of knowledge might freely shine to the world, Popery would soon be ashamed of itself, and vanish amongst the works of darkness.

Now how well these examples, and this conversation, shall whet the appetite unto good studies, it cannot be hard to judge.

* Edicto del Rey Don Phelippe d'Espana contra el Tractado della Monarchia de Sicilia enxerido por Cesar Baronio Cardinal, en el Tomo undecimo de sus Annales Ecclesiasticos.

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SECT. X.

But, perhaps, it is not the learning of the School, but of the State, wherein our Traveller hopes for perfection. The site and form of cities, the fashion of government, the manners of people, the raising and rate of foreign revenues, the deportment of courts, the managing both of war and peace, is that, wherein his own eye shall be his best intelligencer; the knowledge whereof shall well requite his labour, whether for discourse or for use.

What if I say, that, save the soothing up of our fancy in all this, these lessons may be as well taken out at home? I have known some, that have travelled no further than their own closet, which could both teach and correct the greatest Traveller, after all his tedious and costly pererrations.

What do we, but lose the benefit of so many journals, maps, historical descriptions, relations, if we cannot, with these helps, travel by our own fire-side?

He, that travels into foreign countries, talks perhaps with a peasant, or a pilgrim, or a citizen, or a courtier; and must needs take such information, as partial rumour or weak conjecture can give him: but he, that travels into learned and credible authors, talks with them, who have spent themselves in bolting out the truth of all passages; and who, having made their labours public, would have been like to hear of it, if they had mis-reported.

The ordinary Traveller propounds some prime cities to himself; and thither he walks right forward: if he meet with ought, that is memorable in the way, he takes it up; but how many thousand matters of note fall beside him on either hand, of the knowledge whereof he is not guilty! whereas some grave and painful author hath collected into one view, whatsoever his country affords worthy of mark: having measured many a foul step for that, which we may see dry-shod; and worn out many years in the search of that, which one hour shall make no less ours, than it was his own.

To which must be added, that our unperfect acquaintance may not hope to find so perfect information on the sudden, as a natural inhabitant may get, by the disquisition of his whole life. Let an Italian or French passenger walk through this our island, what can his Table-Books carry home, in comparison of the learned "Britain" of our Camden, or the accurate "Tables" of Speed? Or, if one of ours should, as too many do, pass the Alps, what pittances can his wild journey observe, in comparison of the "Itinerary" of Fr. Schottus and Capugnanus? Or, he, that would discourse of the Royalties of the French Lilies,

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how can he be so furnished by flying report, as by the elaborate gatherings of Cassaneus, or of Degrassalius?

What should I be infinite? This age is so full of light, that there is no one country of the habitable world, whose beams are not crossed and interchanged with other. Knowledge of all affairs, is like music in the streets, whereof those may partake, which pay nothing. We do not lie more open to one common sin, than to the eyes and pens of our neighbours. Even China itself, and Japonia, and those other remotest Isles and Continents, which have taken the strictest order for closeness, have received such discoveries, as would rather satisfy a reader, than provoke him to amend them.

A good book is, at once, the best companion, and guide, and way, and end of our journey. Necessity drove our forefathers out of doors, which else, in those misty times, had seen no light: we may, with more ease and no less profit, sit still, and inherit, and enjoy the labours of them and our elder brethren, who have purchased our knowledge with much hazard, time, toil, expence; and have been liberal of their blood, some of them, to leave us rich.

SECT. XI.

As for that Verbal Discourse, wherein I see some place the felicity of their Travel, thinking it the only grace to tell wonders to a ring of admiring ignorants, it is easy to answer, that table-talk is the least care of a wise man: who, like a deep stream, desires rather to run silent; and, as himself is seldom transported with wonder, so doth he not affect it in others: reducing all to use, rather than admiration; and more desiring to benefit, than astonish the hearer. Withal, that the same means, which enable us to know, do, at once, furnish us with matter of discourse: and, for the form of out expression, if it proceed not from that natural dexterity which we carry with us, in vain shall we hope to bring it home: the change of language is rather a hinderance to our former readiness. And, if some have fetched new noses, and lips, and ears from Italy, by the help of Tagliacotius and his scholars, never any brought a new tongue from thence.

To conclude, if a man would give himself leave to be thus vain and free, like a mill without a sluice, let him but travel through the world of books, and he shall easily be able to outtalk that tongue, whose feet have walked the furthest.

What hath any eye seen or imagination devised, which the pen hath not dared to write?

Out of our books we can tell the stories of the Monocelli; who, lying upon their backs, shelter themselves from the sun

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with the shadow of their one only foot. We can tell of those cheap-dieted men, that live about the head of Ganges, without meat, without mouths, feeding only upon air at their nostrils: or of those headless eastern people, that have their eyes in their breast; a mis-conceit arising from their fashion of attire, which I have sometimes seen: or of those Coromandæ, of whom Pliny speaks, that cover their whole body with their ears: or of the persecutors of St. Thomas of Canterbury, whose posterity, if we believe the confident writings of Degrassalius, are born with long and hairy tails, souping after them; which, I imagine, gave occasion to that proverbial jest, wherewith our mirth uses to upbraid the Kentish: or of Amazons or Pigmies; or Satyrs; or the Samarcandean Lamb, which, growing out of the earth by the navel, grazeth so far as that natural tether will reach: or of the bird Ruc; or ten thousand such miracles, whether of nature or event. Little need we to stir our feet, to learn to tell either loud lies, or large truths. We have heard a bird in a cage sing more change of notes, than others have done in the wild liberty of the wood.

And, as for the present occurrences of the time, the world about us is so full of presses, that it may and is grown so good a fellow, that it will impart what it knows to all the neighbours: whose relations, if sometimes they swerve from truth, we may well consider, what variety of report every accident will yield; and that, therefore, our ears abroad are no whit more credible, than our eyes at home. Yea, rather, as Tully could say, that at Antium he could hear the news of Rome, better than at Rome; so may we ofttimes better hear and see the news of France or Spain, upon our Exchange, than in their Paris or Madrid: since, what liberty soever tongues may take to themselves, a discreet man will be ashamed to subscribe his name to that, whereof he may be afterwards convinced.

SECT. XII.

Since therefore Travel cannot outbid us in these highest commodities, which concern the wealth of the mind; all the advantage it can afford us, must be in those Mixed Abilities, wherein our bodies are the greatest partners, as dancing, fencing, music, vaulting, horsemanship; the only professions of the misnamed academies of other nations.

Who can deny, that such like exercises are fit for young gentlemen; not only for their present recreation, but much more for the preparing of them to more serious action?

Yet must these learn to know their places: what are they else, but the varnish of that picture of gentry, whose substance consists in the lines and colours of true virtue? but the

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lace or facing of a rich garment? but the hang-bies of that royal court, which the soul keeps in a generous heart? He, that holds gentility accomplished with these (though laudable) qualities, partakes more of his horse, than his horse can possibly of him.

This skill then is worthy of our purchase: yet may not be bought too dear; and, perhaps, need not to be fetched so far.

Neither my profession nor my experience will allow me to hold comparisons, in this kind; but I have been heartened by no mean masters of these arts, to say, that our nation hath yielded some in all these faculties, which need not stoop unto the proudest foreigner. Ours have no fault but one, that they are our own: and what hath their country offended, if their art offend not? It is a humourous giddiness, to measure the goodness of any thing by the distance of miles; and, where there is equality of worth, to neglect the nearest. I slander our nation, if it be not sick of this disease, in the course of all sciences. And, if nearness and presence be the cause of our dislike, why do we not hate ourselves, which are ever in our own bosom? why do we not hate this fastidious curiosity, which is too close to us?

Perhaps, perfection in these qualities is thinner sown amongst us, than some other-where: so as our island, for want of work and encouragement, affords no such multitude of masters: but, how can we complain of rareness, since, if our age yield us but one excellent in each kind, it is more than we are willing to use; and, if the fault were not in ourselves, one candle might light a thousand.

To instance in the best: the Horse is a noble creature: which as it is the strength and pride of France, so wins the hearts and heels of that nation. The generality of their skill is nothing to a stranger: each private man's cunning rests in himself: it is only the teacher, whose ability may concern us. And, whereas there is a double kind of menage, as I have heard, one for service, the other for pleasure: in the first, our masters think they cannot yield unto the best; in the latter, if they grant themselves exceeded, how many men have taught their dog the same tricks, with no less contentment! In both, we have the written directions of their greatest artists; who, for the perpetuity of their own honour, failed not to say their best. And, if these dead masters suffice not, we have had, we may have the best of their living. The conscience of a man's excellency will abide no limits; but spurs him forth to win admiration abroad: and if, therewithal, he can find advancement of profit, how willingly doth he change his home! We have had experience of this in higher professions: much more of these under foot. One obscure town of Holland, in our memory, had, by this means, drawn together at once the great-

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est lights of Europe: and made itself then no less renowned for professors, than it is now infamous for schism.

Fear of envy forbids me to name those amongst us, which have honoured this island in the choice of their abode. Where art is encouraged, it will soon rise high, and go far; and not suffer a channel of the sea to stay it from the presence of a more bountiful patronage.

SECT. XIII.

But, let us grant these faculties so fixed upon any nation, that all our water must necessarily be fetched at their well: and add unto these a few waste compliments and mimical courtesies, which must needs be put into the match of our ordinary travel.

And now let us sit down, and see what we paid for this stock, and count our winnings. What must our complete Traveller stake down for this goodly furniture of his gentry? If not loss, danger; danger of the best part, if not all: a double danger; of CORRUPTION OF RELIGION, and DEPRAVATION OF MANNERS; both capital.

And can we think these endowments so precious, that they should be worth fetching upon such a hazard? Will any man, not desperate, run into an infected house, to rifle for a rich suit? Will any man put his finger into a fiery crucible, to pull out gold? It is wittily taken of Chrysostom, when our Saviour said, *Ne exeatis in eremum;* that he says not, "Go forth into the desert, and see, but believe not;" but gives an absolute prohibition of going forth at all, that they might be out of danger of misbelief.

"Tush, idle and melancholy fears," say some of our gallants: "Wherefore serves discretion, but to sever good from ill? How easily may a wise man pull a rose, and not prick his hand! How freely may he dip in this stream, and not be drowned!"

Little do these peremptory resolvers know, either the insinuative power of evil, or the treachery of their own heart in receiving it, or the importunity of deceivers in obtruding it. They are the worse for their travel, and perceive it not. An egg covered with salt, as our philosophers teach us, hath the meat of it consumed while the shell is whole. Many a one receives poison, and knows not when he took it. No man proves extremely evil, on the sudden. Through many insensible declinations, do we fall from virtue; and, at the first, are so gently seized by vice, that we cannot believe our accusers. It is mischief enough, if they can be drawn to a less dislike of ill; which now, by long acquaintance, is grown so familiar to their

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eyes, that they cannot think it so loathsome, as at the first view. The society of wilful idolaters will now down with them, not without ease: and good meanings begin to be allowed for the cloaks of gross superstition. From thence they grow to a favourable construction of the mis-opinions of the adverse part; and can complain of the wrongful aggravations of some contentious spirits: and, from thence, yet lower, to an indifferent conceit of some more politic positions and practices of the Romanists. Neither is there their rest. Hereupon ensues an allowance of some of their doctrines, that are more plausible, and less important; and, withal, a censure of us, that are gone too far from Rome. Now the marriage of ecclesiastical persons begins to mislike them: the daily and frequent consignation with the cross is not to no purpose: the retired life of the religious, abandoning the world forsooth, savours of much mortification; and Confession gives no small ease and contentment to the soul. And, now, by degrees, Popery begins to be no ill religion. If there cannot be a false fire of mis-devotion kindled in them, it is enough if they can be cooled in their love of truth: which how commonly it falls out amongst us, I would rather experience should speak, than myself.

Some there are, that, by a spiritual Antiperistasis, have grown hotter in their zeal, by being encompassed with the outward cold of irreligion and error; who as they owe not this grace to themselves, so are they more for wonder than imitation. If Daniel found a guard in the lion's den, shall another put himself thither for shelter? And if Peter walked upon the pavement of the water, did the rest of the disciples step forth and follow him?

That valiant Champion of Christ, since we are fallen upon his name, who durst draw his sword upon a whole troop, after all his protestations of his inseparableness from his Master, was yet infected with the air of the High Priest's Hall: and, while he but warmed himself at that fire, cooled in his respect to his Saviour.

Although perhaps this contagion working, as it commonly doth, remissly, causeth not any sudden alteration in our Traveller; but, as we say of comets and eclipses, hath his effect when the cause is forgotten.

Neither is there any one more apparent ground of that lukewarm indifferency, which is fallen upon our times, than the ill use of our wanderings: for, our Travellers being the middle rank of men, and therefore either followers of the great or commanders of the meaner sort, cannot want convenience of diffusing this temper of ease unto both.

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SECT. XIV.

ALL this mischief is yet hid with a formal profession, so as every eye cannot find it: in others, it dares boldly break forth to an open revolt. How many in our memory, while, with Dinah, they have gone forth to gaze, have lost their spiritual chastity; and, therewith, both the Church and themselves! How many, like unto the brook Cedron, run from Jerusalem through the vale of Jehoshaphat, and end their course in the Dead Sea!

A popish writer of our nation[b], as himself thought, not unlearned, complaining of the obstinacy of us heretics, despairs of prevailing, because he finds it to be long ago fore-prophesied of us in the Book of the Chronicles, *At illi Protestantes audire noluerunt*[c]. It is well that Protestants were yet heard of in the Old Testament, as well as Jesuits; whose name one of their own by good hap hath found; Num. xxvi. 24: like as Erasmus found Friars in St. Paul's time, *inter falsos Fratres*[d].

But it were better, if this man's word were as true as it is idle. Some of ours have heard to their cost, whose loss joined with the grief of the Church, and dishonour of the Gospel, we have sufficiently lamented. How many have we known stricken with these asps, which have died sleeping!

And, in truth, whosoever shall consider this open freedom of the means of seducement, must needs wonder that we have lost no more; especially, if he be acquainted with those two main helps of our adversaries, importunity and plausibility. Never any Pharisee was so eager to make a proselyte, as our late factors of Rome.

And, if they be so hot set upon this service, as to compass sea and land to win one of us, shall we be so mad as to pass both their sea and land to cast ourselves into the mouth of danger? No man setteth foot upon their coast, which may not presently sing, with the Psalmist, *They come about me like bees*. It fares with them, as with those, which are infected with the pestilence: who, they say, are carried with an itching desire of tainting others. When they have all done, this they have gained, that, if Satan were not more busy and vehement than they, they could gain nothing. But, in the mean time, there is nothing wherein I wish we could emulate them, but in this heat of diligence and violent ambition of winning. Pyr-

[b] Robert Pointz, in his Preface to the Testimonies for the Real Presence.
[c] 2 Chron. xxiv. 19.
[d] Serar. in Joshuam lib. i. c. 2. q. 19. Getser contra Lernæum, cap. 1 et 2. *Verè ait quidam hæreticus Jesuitas in sacris literis reperiri.*

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rhus did not more envy the valour of those old Roman soldiers, which he read in their wounds and dead faces, than we do the busy audacity of these new. The world could not stand before us, if our truth might be but as hotly followed as their falsehood. Oh, that our God, whose cause we maintain, would enkindle our hearts with the fire of holy zeal, but so much as Satan hath inflamed theirs with the fire of fury and faction! Oh, that he would shake us out of this dull ease, and quicken our slack spirits unto his own work! *Arise O North, and come O South, and blow upon our garden, that the spices thereof may flow forth!*

These suiters will take no denial; but are ready, as the fashion was to do with rich matches, to carry away men's souls whether they will or no.

We see the proof of their importunity at home. No bulwark of laws, no bars of justice (though made of three trees) can keep our rebanished fugitives from returning, from intermeddling. How have their actions said, in the hearing of the world, that, since heaven will not hear them, they will try what hell can do!

And, if they dare be so busy in our own homes, where they would seem somewhat awed with the danger of justice, what, think we, will they not dare to do in their own territories, where they have not free scope only, but assistance, but encouragement? Never generation was so forward as the Jesuitical, for captation of wills amongst their own, or of souls amongst strangers. What State is not haunted with these ill spirits? yea, what house? yea, what soul? Not a Prince's Council-Table, not a Lady's Chamber can be free from their shameless insinuations. It was not for nothing, that their great patron, Philip the Second, King of Spain, called them *Clericos negociadores;* and that Marcus Antonius Columna, General of the Navy to Pius Quintus in the battle of Lepanto, and Viceroy of Sicily, could say to Father Don Alonso, a famous Jesuit, affecting to be of the Council of his conscience, *Voi altri padri di Jhesu havete la mente al cielo, le mani al mondo, l'anima al diavolo.*

SECT. XV.

Yet were there the less peril of their vehemence, if it were only rude and boisterous, as in some other sects; that so, as it is in cannon-shot, it might be more easily shunned than resisted: but here, the skill of doing mischief contends with the power. Their mis-zealous passions hide themselves in a pleasing sweetness; and they are more beholden to policy, than strength.

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What gentleman of any note can cross our seas, whose name is not landed in their books beforehand, in prevention of his person?

Whom now arrived, if they find untractable through too much prejudice, they labour first to temper with the plausible conversation of some smooth Catholic of his own nation. The name of his country is warrant enough for his insinuation. Not a word yet may be spoken of religion; as if that were no part of the errand. So have we seen a hawk, cast off at a hernshaw, to look and fly a quite other way; and, after many careless and overly fetches, to tour up unto the prey intended. There is nothing, wherein this fair companion shall not apply himself to his welcome countryman. At last, when he hath possessed himself of the heart of his new acquaintance, and got himself the reputation of a sweet ingenuity and delightful sociableness, he finds opportunities to bestow some witty scoffs upon those parts of our religion, which lie most open to advantage.

And now it is time to invite him, after other rarities, to see the Monastery of our English Benedictines; or, if elsewhere, those English Colleges, which the devout beneficence of our well-meaning neighbours, with no other intention than some covetous farmers lay salt-cats in their dove-cotes, have bountifully erected. There, it is a wonder if our Traveller meet not with some one, that shall claim kindred or country of him in a more entire fashion. The Society welcomes him with more than ordinary courtesy: neither can he refuse, except he will be uncivil, to be their guest. He cannot mislike the love of his countrymen: he cannot fault their carriage.

And, now that they have mollified the stiffness of his prejudice, and with much tempering fitted him for their mould, he is a task meet for one of their best workmen; who, willingly undertaking it, hath learned to handle him so sweetly, as if he would have him think it a pleasure to be seduced. Do ye think this Doctor will begin first with the infallibility of their Great Master; and persuade him that a necromancer, a heretic, an atheist, cannot err in Peter's Chair? or tell him, that he may buy off his sins as familiarly, as he may buy wares in the market? or teach him, that a man may and must both make and eat his God to his breakfast? This hard meat is for stronger maws? He knows how first to begin with the spoon; and to offer nothing to a weak stomach, but discourse of easy digestion. As, first, That a Catholic, so living and dying, by our confession may be saved: That there is but one Church, as but one Christ; and that, out of this ark, there is no way but drowning: That this one Church is more likely to be found in all the world, than in a corner; in all ages, than in the last century of years; in unity, than in division. And now

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comes in the glorious brag of the Roman Universality, their inviolate antiquity, their recorded successions, their harmonious unity, their confessed magnificence: That theirs is the mother Church; as to the rest of Christendom, so especially to the English: how well a monarchy, the best form of government, beseems the Church: how unlikely it is, that Christ would leave his spouse in the confusion of many heads, or of none: and, how that we are but a rag torn from their coat: and, where was our religion before Luther lay with Bora? and, what miserable subdivisions are there in our Protestancy! and, what a gleaning are we to the harvest of Christendom; with infinite suggestions of this nature; able, as they are plausibly urged, to shake an ungrounded judgment: which if they have so far prevailed, as that the hearer will abide himself hoodwinked with this vail of the Church, how easily shall time lead him into those hatefuller absurdities!

SECT. XVI.

In all which proceeding, these impostors have a Double Advantage.

First, that they deliver the opinion of their Church with such mitigation and favour, as those, that care to please, not to inform: forming the voice of the Church to the liking of the hearer, not the judgment of the hearer to the voice of the Church.

Wherein it is not hard to observe, that Popery spoken and written are two things.

In discourse, nothing is more ordinary, than to disclaim some of their received positions, and to blanch others. It is the malice of an adversary, that mis-reports them. They do not hold, that images should be adored; that the wood of the cross should be worshipped, with the very same devotion, that is due to Christ himself; that the Church is the judge of God's writings; that Paul the Fifth cannot err; that a man may merit of his Maker, much less supererogate; that a mouse can run away with that, which either is or was God Almighty; that it is lawful to kill a heretical king; and all other those monsters of opinion, which their most classic authors have both hatched and shamelessly thrust into the light of the world. They defy those ridiculous legends, which we father upon their Church: and how much do they scorn S. Francis's bird, or his wolf, or his wounds, or his apostles of Assize! Pope Joan was but a fancy. Never Pope was a heretic.

If now we cry out of impudence, and call their allowed writers to witness; lo, even they also are forged by us, and are taught to play booty on our side.

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Thus resolved to outface all evidence, they make fair weather of their foulest opinions; and inveigh against nothing, so much as the spitefulness of our slanders.

It is not possible, that any wise stranger should be in love with the face of their Church, if he might see her in her own likeness; and, therefore, they have cunningly masked one part of it, and painted another: so as those features of hers, which are ugly and offensive, shall not appear to any but her own eyes. And, because books are dangerous blabs, and will be telling the generations to come, how strangely that face is altered with age and art, therefore their tongues are clipped also, and made to speak none but her own words.

Out of this licence, and hope to win, they can fit their dishes to every palate; and are so saucy, as to make the Church belie itself.

Hence it was, that a Spanish Father could teach[e], That it is not of the necessity of faith, to believe that the present Pope is the Vicar of Christ, and the successor of Peter: that Hostius, the Jesuit, could say, That the Pope abused his keys, and the authority of the Church, in receiving Henry the Fourth: that another of his fellows, in a discourse with a French Bishop, could disparage the decision of his Holiness in comparison of a General Council: that Menas, the Reader of Divinity at Valladolid, following Salas the Jesuit, could affirm the lawfulness of the marriage of religious persons, upon a doubtful revelation: that more than one of that Order have dared to broach Confession by letters, against the Bull of Clement the Eighth.

And, if these men be not sparing of their contradictions to that Vice-God of theirs, whose vassals they are by peculiar profession, how much more boldly will they swim against the stream of any common opinion, that may concern the body of that head!

SECT. XVII.

Their Second Advantage is, that they regard not with what untruths they make good their own assertions. It is all one, with what mortar or rubbish they build up a side.

From hence flow the confident reports, both of their miracles to convince us, and their slanders to disgrace us.

Father Hayndius, a Jesuit of thirty-three years' standing, amongst fifty-two complaints, which, out of an honest remorse, he put up against his own Society, to their General Aquaviva,

[e] Exemplar. Epist. Scriptæ ad Dominum Paulinum, quondam datarium sub Clementis viii. beatæ memoriæ Pontificatu.

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finds this not the least, that his fellows shamed not to seek the honour of their Order by cogging of miracles. What packets fly about daily of their Indian wonders! Even Cardinal Bellarmin can abide to come in as an avoucher of these cozenages; who dares aver, that his fellow Xavier had not only healed the deaf, dumb, and blind, but raised the dead: while his brother Acosta[f], after many years spent in those parts, can pull him by the sleeve, and tell him in his ear, so loud that all the world may hear him, *Prodigia nulla producimus, neque verò est opus.* Of the same stamp are the daily-renewed miracles, revelations, visions, wherewith any man's ears must needs be beaten amongst them. Africk was, at the best, but barren of novelties, in comparison of Rome; and yet the world is incredulous, if it will not suffer itself to be gulled with these holy frauds.

And no fewer are those lewd calumniations, the stuff of all their invectives, whereby they labour to make us loathsome to the world: our persons, our doctrines are loaded with reproaches; neither matters it how just they are, but how spiteful. What other measure can be expected of us, when their best friends have thus, upon some private dislikes, smarted from them? Their own holy Fathers, Clement the Eighth, and Sixtus Quintus, and with them (the honour of the Jesuitical Order) Cardinal Tollet, can all shew bloody wales in their backs, from their lashes. Their late patron of famous memory, whose heart they well merited, and keep it (as their dear relique) enshrined in their La Flesche, was, after his death, in their pulpits proclaimed Tyrant and worse[g]: no marvel, then, if after the virulent declamations of our Gifford (their Gabriel), and the malicious suggestions of others of that viperous brood, we have much ado to persuade our neighbours, that we have any Churches, Baptism, Liturgy, Religion.

I appeal then to all eyes and ears, how easy it is for a man, that will take leave to himself of making what truths he lists, and defending them by what untruths he pleaseth, to lead a credulous heart whither he pleaseth.

SECT. XVIII.

But if the power of falsified reason prevail not, these desperate factors of Rome, as I have been informed, have learned, out of their acquaintance in the Court of the Prince of Darkness, to employ stronger aid. On some of their hands, I fear, magical

[f] Lib. iv. de Salut. Ind. c. 12. &c.
[g] Exemplar Epist. sup. cit.

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delusions and devilish incantations shall not want, rather than they will want a client.

Neither can this seem strange to any, that knows how familiarly the Roman Church professes the solemn practice of conjuration; in such a fashion, as it doth more than trouble the best Casuists, to set down a perfect difference betwixt their sacred magic and the diabolical.

From hence, perhaps, have proceeded those miraculous apparitions, if at the least they were any other but fancy or fraud, wherewith some of our death-sick gentlemen amongst them have been frighted into Catholics.

A famous Divine of France, second to none for learning or fidelity, told me this one, amongst other instances, of his own experience, which he yet lives to justify. A Gentleman of the Religion, whose wife was popishly devoted, lying upon the bed of his sickness, in expectation of death, sends for this Divine, his pastor. The sick man's wife sends for a Jesuit. Both meet at the bed's side: each persuades him to his own part: both plead for their religion at this bar, before these judges: after two hours' disputation, not only the gentleman was cheerfully confirmed in that judgment, which he had embraced; but his wife also, out of the evidence of truth, began to incline to him, and it. The Jesuit departed, discontent; yet, within some few hours after, returning, when the coast was clearer, entreats some private conference with the gentlewoman: with whom walking in her garden, he did vehemently expostulate; mixing, therewithal, his strongest persuasions. At last, to shut up his discourse, he importuned her, with many obsecrations, that she would vouchsafe to receive from his hands a little box which he there offered her, and for his sake wear it about her continually: she condescended: no sooner had she taken it, than she fell to so great a detestation of her husband, that she could by no means be drawn into his presence; and, within two days after, in this estate she died. An act more worthy the sword of justice, than the pen of an adversary.

These courses are as secret as wicked. Not daring therefore peremptorily to accuse, I would rather leave these practices to further enquiry. Sure I am, that by their tongues Satan labours to enchant the world, and hath strongly deluded too many souls. And are we weary of ours, that we dare tempt God, and offer ourselves as challengers to this spiritual danger?

The Jesuits, amongst much change of houses, have two famous for the accordance of their names: one called "The Bow," at Nola; the other, "The Arrow," La Flesche, in France: though this latter were more worthy of the name of a whole quiver, containing not fewer than eight hundred shafts

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of all sizes. Their Apostate Ferrier, if I shall not honour him too much, played upon them in this distich:

Arcum Nola dedit, dedit illis alma Sagittam
Gallia: quis funem, quem meruere, dabit?

"Nola the Bow, and France the Shaft did bring:
But who shall help them to a hempen string?"

This provision is for the care of Christian Princes; but, in the mean time, what madness is it in us, not only to give aim to these roving flights, but to offer ourselves to be their standing butt, that they may take their full aim and hit us level at pleasure!

Do we not hear some of their own Fellow-Catholics, in the midst of their awfullest senate, the Parliament of Paris, pleading vehemently against these factious spirits; and crying out passionately of that danger, which will follow upon their admission, both of lewd manners and false doctrine[h]? and do we, in greater opposition, fear neither; and especially from English Jesuits?

Some countries yield more venomous vipers than others: ours, the worst. I would it were not too easy to observe, that, as our English Papists are commonly most Jesuitish, so our English Jesuits are more furious than their fellows. Even those of the hottest climates cannot match them in fiery dispositions. And do we put ourselves out of our comfortable sunshine, into the midst of the flame of these noted incendiaries? Do we take pleasure to make them rich with the spoil of our souls? And, because they will not come fast enough to fetch these booties, do we go to carry them unto their pillage?

SECT. XIX.

The danger is in the men, more than in their cause: and if this great Courtezan of the World had not so cunning panders, I should wonder how she should get any but foolish customers.

The Searcher of all Hearts, before whose tribunal I shall once come to give an account of this "Censure," knows that I speak it not maliciously. Him I call to witness, that I could not find any true life of religion amongst those, that would be Catholics. I meddle not with the errors of speculations, or

[h] *At etiam num non animadvertimus, quòd, Latini sermonis obtentu, impurissimè Gallicæ juventutis mores ingenuos fædant: bonarum literarum prætextu pessimas edocent artes: dum ingenia excolunt animas perdunt: &c.* Oratio ad Curiam Parliamenti super Henrici Magni parricidali nece.

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school points; wherein their judgment palpably offendeth: I speak of the lively practice of piety.

What have they amongst them, but a very outside of Christianity, a mere formality of devotion?

Look into their Churches: there, their poor ignorant Laity hope to present their best services to God: and yet, alas! they say, they know not what: they hear, they know not what: they do, they know not what: returning empty of all hearty edification, and only full of confused intentions; and are taught to think this sacrifice of fools meritorious.

Look upon their Chemarim, the sacred actors in this religious scene: what shall you see, but idle apishness in their solemnest work, and either mockery or slumbering?

Look into their religious houses: what shall you see, but a trade of careless and lazy holiness? hours observed, because they must, not because they would. What do they, but lull piety asleep, with their heartless and sleepy Vespers?

Look into the private closets of their devout ignorants: what difference shall you see betwixt the image and the suppliant? If they can hear their beads knack upon each other, they are not bid to care for hearing their prayers reflect upon heaven. Shortly, in all that belongs to God, the work done sufficeth; yea, meriteth: and what need the heart be wrought upon for a task of the hand?

Look into the melancholic cells of some austere recluses: there you may find, perhaps, a haircloth, or a whip, or a hurdle; but shew me true mortification, the power of spiritual renovation of the soul. How should that be found there, when as that saving faith, which is the only purger of the heart, is barred out as presumptuous; and no guest of that kind allowed, but the same which is common to devils? What Papist in all Christendom hath ever been heard to pray daily with his family, or to sing but a Psalm at home?

Look into the universal course of the Catholic life; there shall you find the Decalogue professedly broken; besides the ordinary practice of idolatry, and frequence of oaths. Who ever saw God's day duly kept in any city, village, household, under the Jurisdiction of Rome? Every obscure Holy-Day takes the wall of it, and thrusts it into the channel. Who sees not obedience to authority so slighted, that it stands only to the mercy of human dispensation? And, in the rest of God's Laws, who sees not how foul sins pass for venial? and how easily venial sins pass their satisfaction: for which a cross, or a drop of holy water is sufficient amends? Who sees not how no place can be left for truth, where there is full room given to equivocation?

All this, though it be harsh to the conscionable man, yet is no less pleasing to the carnal. The way of outward fashion-

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ableness in religion, and inward liberty of heart, cannot but seem fair to nature; and especially when it hath so powerful angariation. It is a wonder, if but one half of Christendom be thus won to walk in it. Those, which are either ungrounded in the principles of religion, or unconscionable in the practice, are fit to travel in these miserable errors: *But, though Israel play the harlot, yet let not Judah sin. Come ye not to Gilgal, neither go ye up to Bethaven.*

SECT. XX.

From the danger of Corruption in Judgment, let us turn our eyes to the depravation of manners, which not seldom goes before. Apples therefore fall from the tree, because they be worm-eaten: they are not worm-eaten, because they fall: and, as usually follows, Satan, like the raven, first seizes upon the eye of understanding, and then preys freely upon the other carcase.

We may be bad enough at home: certainly, we are the worse for our neighbours. Old Rome was not more jealous of the Grecian and African manners, than we have reason to be of the Roman. It were well, if we knew our own fashions; better, if we could keep them.

What mischief have we amongst us, that we have not borrowed?

To begin at our skin: who knows not whence we had the variety of our vain disguises? as if we had not wit enough to be foolish, unless we were taught it. These dresses, being constant in their mutability, shew us our masters. What is it, that we have not learned of our neighbours, save only to be proud good-cheap? Whom would it not vex, to see how that other sex hath learned to make anticks and monsters of themselves? Whence came their hips to the shoulders, and their breasts to the navel; but the one from some ill-shaped dames of France, the other from the worse-minded courtezans of Italy? Whence else learned they to daub these mud-walls with apothecary's mortar; and those high washes, which are so cunningly licked on, that the wet napkin of Phryne should be deceived? Whence the frizzled and powdered bushes of their borrowed excrement? as if they were ashamed of the head of God's making, and proud of the tire-woman's? Where learned we that devilish art and practice of duel, wherein men seek honour in blood, and are taught the ambition of being glorious butchers of men? Where had we that luxurious delicacy in our feasts; in which the nose is no less pleased, than the palate; and the eye, no less than either? wherein the piles of dishes make barricadoes against the appetite; and, with a

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pleasing encumbrance, trouble a hungry guest? Where, those forms of ceremonious quaffing, in which men have learned to make gods of others, and beasts of themselves; and lose their reason, while they pretend to do reason? Where, the lawlessness (mis-called freedom) of a wild tongue, that runs with reins in the neck, through the bed-chambers of princes, their closets, their council-tables, and spares not the very cabinet of their breasts; much less can be barred out of the most retired secrecy of inferior greatness? Where, the change of noble attendance and hospitality, into four wheels and some few butterflies? Where, the art of dishonesty in practical Machiavelism, in false equivocations? Where, the slight account of that filthiness, which is but condemned as venial, and tolerated as not unnecessary? Where, the skill of civil and honourable hypocrisy, in those formal compliments, which do neither expect belief from others, nor carry any from ourselves? Where, that unnatural villainy, which, though it were burnt with fire and brimstone from heaven, and the ashes of it drowned in the Dead Sea, yet hath made shift to revive, and calls for new vengeance upon the actors? Where, that close atheism, which secretly laughs God in the face, and thinks it weakness to believe, wisdom to profess any religion? Where, the bloody and tragical science of king-killing; the new divinity of disobedience and rebellion? with too many other evils, wherewith foreign conversation hath endangered the infection of our peace?

Lo here, dear Countrymen, the fruit of your idle gaddings. Better, perhaps, might be had: but he was never acquainted at home, that knows not our nature to be like unto fire, which, if there be any infection in the room, draws it straight to itself; or like unto jet, which omitting all precious objects, gathers up straws and dust.

Islanders have been ever in an ill name. Wherefore? save only for the confluence of foreigners, which never come without the freight of their national wickedness? The experience whereof hath moved some witty nations, both ancient and present, to shut themselves up within their own bounds; and to bar the intercourse of strangers, as those, that thought best to content themselves with their own faults.

A corrupt disposition, out of a natural fertility, can both get and conceive evil alone; but, if it be seconded by examples, by precepts, by encouragements, the ocean itself hath not so much spawn as it: in all which regards, he hath escaped well, that returns but what he carried; but he is worthy of memory, that returns either more good, or less evil. Some have come home perhaps more sparing; others, more subtle; others, more outwardly courteous; others, more capricious; some, more

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tongue-free; few, ever better. And, if themselves be not sensible of their alterations, yet their Country and the Church of God feels and rues them.

SECT. XXI.

Let me, therefore, have leave to shut up this Discourse with a Double Suit, one to our Gentry, the other to Supreme Authority; both which shall come from the bottom of a heart unfeignedly sacrificed to the common good: neither speak I words, but my very soul unto both.

To the former my suit is, that they would be happy at home. God hath given us a world of our own, wherein there is nothing wanting to earthly contentment. Whither go ye then, worthy Countrymen, or what seek ye? Here grows that wealth, which ye go but to spend abroad. Here is that sweet peace, which the rest of the world admires and envies. Here is that gracious and well-tempered government, which no nation under heaven may dare once offer to parallel. Here all liberal arts reign and triumph: and, for pleasure, either our earth or our sea yields us all those dainties, which their native regions enjoy but single. Lastly, here heaven stands open, which to many other parts is barred on the outside with ignorance or misbelief.

And, shall our wantonness contemn all this bounty of God; and carry us to seek that, which we shall find nowhere but behind us, but within us? Shall the affection of some frivolous toys draw us away from the fruition of those solid comforts, which are offered us within our own doors?

How many of ours, whom their just offence hath cast out of the bosom of their country, compare their exile with death; and can scarce abide to bid that breath welcome, which they are forced to draw in a foreign air; and, though freedom of conscience entertain them never so liberally abroad, yet resolve either to live or die at home! And do we suffer our folly to banish us from those contentments, which they are glad to redeem with the hazard of their blood?

Are we so little in our own books, that we can be content to purchase outlandish superfluities, with the miscarriage of our souls, with the danger of miscarriage, with the likelihood of danger? Are we so foolish, that, while we may sweetly enjoy the settled estate of our primogeniture, we will needs bring upon ourselves the curse of Ruben, to run abroad like water; whose quality it is, not easily to be kept within the proper bounds? yea, the curse of Cain, to put ourselves from the side of Eden, into the land of Nod, that is, of demigration?

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None of the least imprecations, which David makes against God's enemies, is, *Make them like unto a wheel, O Lord.* Motion is ever accompanied with unquietness, and both argues and causes imperfection: whereas the happy estate of heaven is described by rest; whose glorious spheres, in the mean time, do so perpetually move, that they are never removed from their places.

It is not the least part either of wisdom or happiness, to know when we are well. Shall we not be shamelessly unthankful, if we cannot sing the note of that great Chorister of God, *My lot is fallen to me in a good ground?* Hath not the munificence of God made this island as it were an abridgment of his whole earth; in which he hath contrived, though in a less letter, all the main and material commodities of the greater world: and do we make a prison, where God meant a paradise?

Enjoy, therefore, happy Countrymen, enjoy freely God and yourselves. Enrich yourselves with your own mines. Improve those blessed opportunities, which God hath given you, to your mutual advantage; and care not to be like any, but yourselves.

SECT. XXII.

And if at any time, these unworthy papers may fall betwixt the hands of my SOVEREIGN MASTER, or any of his grave and honourable MINISTERS OF STATE, let the meanness of so weak and obscure solicitors presume to commend this matter to their deepest consideration; and, out of an honest zeal of the common safety, sue to them for a more strict restraint of that dangerous liberty, whereof too many are bold to carve to themselves.

Who can be ignorant of those wise and wholesome laws, which are enacted already to this purpose? or of those careful and just cautions, wherewith the licences of travel are ever limited? But what are we the better for God's own laws, without execution? Or what are limits unto the lawless? Good laws are the hedges of the commonwealth: just dispensations are as gates or stiles in the hedge. If every straggler may, at pleasure, cast open a gap in this fence of the State, what are we the better for this quickset, than if we lay open to the common?

Who sees not how familiarly our young recusants, immediately upon their disclosing, are sent over for their full hatching and making? Italy, Spain, Artois, and now of late France itself provides nests, and perches, and mews for these birds,

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with the same confidence, wherewith we breed our own at home; which when they are once well acquainted with the Roman lure, are sent back again fit for the prey.

And, as for those of our own feather, whereas the liberty of their travel is bounded chiefly with this double charge: one, that they have no conversation or conference with Jesuits, or other dangerous persons; the other, that they pass not into the dominions of the King's enemies: both these are so commonly neglected, as if they were intended only for a verbal formality; yea, as if the prohibition meant to teach men, what they should do. Every of our novices hath learned to make no difference of men; and dare breathe in the poisonous air of Italy itself, and touch the very pommel of the chair of pestilence.

It is this licentious freedom, which we mis-call Open-Hearted Ingenuity, that undoes us. Do we not see the wary closeness of our adversaries, which will not so much as abide one of our books (a mute solicitor) to harbour in any of their coasts? How many of the Italian or Spanish Nobles have we known allowed to venture their education in our Courts or Universities? Do they lie thus at the lock, and do we open our breast, and display our arms, and bid an enemy strike where he list?

Since then we have no more wit or care, than to be willingly guilty of our own shame, oh that the hands of Supreme Authority would be pleased to lock us within our own doors, and to keep the keys at their own girdle!

And, to speak truth, to what purpose are those strait and capital inhibitions of the return of our factious fugitives into this kingdom, if, while the wicket is shut upon them, that they should not come to us, the postern be open to us, that we may go to them?

As all intercourse is perilous, so that is most, which is by our own provocation. Here yet they dare but lurk in secret, and take only some sudden snatches at a weak prey; like unto evening wolves, that never walk forth but under the cloak of the night: but, in their own territories, they can shew the sun their spoils, and think this act worthy of garlands and trophies. Here, we have mastiffs to secure our flocks: there, the prey goes straggling alone to the mouth of their dens, without protection, without assistance, and offers to be devoured.

Ye, whom the choice of God hath made the great shepherds of his people, whose charge it is to feed them by government, suffer not their simplicity to betray their lives unto the fangs of these cruel beasts: but chase them home rather, from the wilful search of their own perdition; and shut them up toge-

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ther in your strong and spacious folds, that they may be at once safe, and ye glorious!

SECT. XXIII.

Lastly, for those, whom necessary occasions draw forth of their own coasts, that we may have done with those which like foolish Papists go on pilgrimage to see another block better dressed than that at home, let me say to them, as Simeon that prophetical monk said to the pillars which he whipped before the earthquake, "Stand fast, for ye shall be shaken." And, therefore, as the crane, when she is to fly against a high wind, doth balance herself with stones in her bill, that she may cut the air with more steadiness; so let them carefully fore-instruct and poise themselves with the sound knowledge of the principles of religion, that they may not be carried about with every wind of doctrine. Whereto if they add but those lessons, which they are taught by the State in their letters of passage, there may be hope they shall bring back the same souls they carried. It was at least an inclination to a fall, that Eve took boldness to hold chat with the Serpent.

And, as subtle lawyers desire no more advantage in the quarrel, which they would pick at conveyances, than many words; so neither do our adversaries. While our ears are open and our tongues free, they will hope well of our very denials. Error is crafty; and, out of the power of his rhetorical insinuations, ofttimes carries away probability from truth. I remember in that famous embassy of the three philosophers, which Athens sent to Rome, Critolaus, Diogenes, and Carneades, there falling out many occasions of discourse, wise Cato persuaded the Senate to a speedy dismission of those, otherwise welcome guests: "Because," said he, "while Carneades disputes, scarce any man can discern which is the truth." There is more danger of these spiritual sophisters, by how much the business is more important, and their subtlety greater. Let our passenger, therefore, as that wise Grecian served his fellows, stop up his ears with wax against these Syrens.

Our Saviour would not give Satan audience, even while he spake true; because he knew that truth was but to countenance error. There is ever true corn strewed under a pitfall: those ears are full and weighty, which we dress with lime to deceive the poor birds in a snow: no fisher lets down an empty hook, but cloathed with a proper and pleasing bait. These impostors have no other errand but deceit. If he love himself, let him be afraid of their favours; and think their frowns safer than their smiles.

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And if, at any time, as no fly is more importunate, they thrust themselves into his conversation, let him, as those which must necessarily pass by a carrion in the way, hold his breath, and hasten to be out of their air. And, if they yet follow him in his flight, let him turn back to them with the angel's farewell, *Increpet te Dominus.*

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VIRGIDEMIARUM

LIBRI SEX.

SIX BOOKS OF

SATIRES,

BY JOSEPH HALL,

OF EMMANUEL COLLEGE, CAMBRIDGE,
AFTERWARDS BISHOP OF EXETER AND OF NORWICH.

WITH THE ILLUSTRATIONS OF THOMAS WARTON,
AND NOTES BY SEVERAL COMMENTATORS.

1839.

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ADVERTISEMENT

BY THE EDITOR.

Bishop Hall commenced authorship, like many authors, as a Poet; and, like many poets, as a Satirist. The history of his Satires has been somewhat remarkable. For a time, they had two evils of an opposite description to encounter; hostility at first, and neglect afterwards. No sooner was the first edition issued from the press, than it was condemned by the High Commission Court to the flames, through the instigation of Archbishop Whitgift, and Bishop Bancroft[a]: while the character of the author, as well as that of the book, was attacked, nearly half a century afterwards, with relentless severity, by no less an antagonist than John Milton[b]. For two whole centuries they were then almost forgotten. An edition indeed appeared at Oxford, in 1753, under the superintendence of the Rev. W. Thompson, formerly Fellow of Queen's College; and Pope[c] and Gray[d] were both of them alive, and endeavoured to enliven others[e], to an appreciation of

[a] See Andrews's Continuation of Henry's History of England, vol. i. b. 7. c. 2. p. 530.

[b] In his Apology for Smectymnus, published in 1642.

[c] In the Catalogue of Mr. West's Library, sold in 1773, occurs the following article:—"No. 1047. Hall's (Bp.) *Virgidemiarum*, 6 Books, *impr.* by Harrison, 1599-1602; *rare edit.* Mr. Pope's copy, who presented it to Mr. West, telling him that he esteemed them the best Poetry and truest Satire in the English language, and that he had an intention of modernizing them, as he had done some of Donne's Satires." Mr. Thompson, the editor of the Oxford reprint, mentions, that "Mr. Pope saw these Satires, but so late in life, that he could only bestow this commendation on them, which they truly deserve, to wish he had seen them sooner." Bp. Warburton told Mr. Warton that, in a copy of Hall's Satires, in the library of Mr. Pope, the whole of the First Satire of the Sixth Book was either corrected in the margin, or interlined; and that Pope had written at the top, *Optima Satira.*

[d] "They are full of spirit and poetry," observes Mr. Gray in a letter to Dr. Warton; "as much of the first as Dr. Donne, and far more of the latter."

[e] The popularity of personal satires is apt to decline, and their merits to be forgotten, when the age in which they are written, with its feelings, its fashions, and its characters, has passed away. From this fate, however, Lord Hailes thought that *Virgidemiarum* deserved to be saved. "Hall's Satires," says his Lordship, in a manuscript note upon his copy of the work, "have merit, and will be remembered." This commendation may be considered cold; but Lord Hailes was a sagacious, rather than an enthusiastic critic, and in remarking, that the satires of Hall were worthy of being remembered, he sufficiently intimated his sense of their merits.—Maitland.

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their merits. But it was not till the mention made of them by Mr. Whalley, and the masterly analysis of them by Mr. Warton, that the Virgidemiæ of Bishop Hall took their place among the classical poetry of the land. The praises thus bestowed were repeated by Mr. Campbell[f], and copies of the Satires began to multiply. Besides the edition incorporated by Mr. Pratt among the Bishop's Miscellaneous Works, a facsimile of the first edition was now printed by Mr. Constable, of Edinburgh: in 1824, another edition, under the care of Mr. S. W. Singer, with the illustrations of Warton, and additional notes interspersed: and another, in 1825, limited to 100 copies, but elaborately revised and elucidated by Mr. Thomas Maitland, Advocate, of Dundrennan[g]. To these may be added an edition, supposed to have been printed under the care of the late Mr. Hazlewood; to which the writer of the present notice furnished a Preface and Glossary, preparatory to its publication, last year.

The present is intended to form a *Variorum Editio* of the Satires of Bishop Hall. The text is founded on the edition of 1599, but carefully compared with every edition extant; no other liberty being taken, but that of reducing the orthography into order[h]. For the ground-work of the notes, the introductory

[f] "Bishop Hall," says Campbell, "was the first who gave our language an example of *epistolary* composition in prose. He wrote, besides, a satirical fiction, entitled *Mundus Alter et Idem;* in which, under pretence of describing the Terra Australis Incognita, he reversed the plan of Sir Thomas More's Utopia, and characterised the vices of existing nations. Of our *satirical* Poetry, taking Satire in its moral and dignified sense, he claims, and may be allowed, to be the founder: for the ribaldry of Skelton, and the crude essays of the graver Wyatt, hardly entitle them to that appellation."—"In the point, volubility, and vigour of Hall's numbers, we might frequently imagine ourselves perusing Dryden. This may be exemplified in the harmony and picturesqueness of the description of a magnificent rural mansion (in Book v. Satire 2.), which the traveller approaches in the hopes of reaching the seat of ancient hospitality, but finds it deserted by its selfish owner."—"His satires are neither cramped by personal hostility, nor spun out to vague declamations on vice; but give the form and pressure of the times, exhibited in the faults of coeval literature, and in the foppery or sordid traits of prevailing manners."—"The age was undoubtedly fertile in eccentricity. His picture of its literature may, at first view, appear to be overcharged with severity, accustomed as we are to associate a general idea of excellence with the period of Elizabeth; but when Hall wrote, there was not a great poet firmly established in the language except Spenser, and on him he has bestowed ample applause."—*Specimens of British Poets*, vol. iv. p. 256.

[g] Published, however, without the name of the Editor. Some of the copies have the imprint of Edinburgh, and some of London.

[h] The orthography, in our author's days, was regulated by no fixed principles. There is no kind of conformity, in this respect, between the first edition of the Satires printed in 1597, and the subsequent editions of 1599, and 1602. I have followed, with very few exceptions, that of the first edition: from which edition I have also corrected several gross mistakes, which had crept into all that followed.—PRATT.

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observations of Mr. Pratt may be cited. "By the kindness of Mr. Henry Ellis, of the British Museum," he remarks, "the Editor is enabled, in addition to the fruits of his own researches, to enrich the following masterly performance of his author with some of those elucidations, which his frequent imitation of the Classics, and his perpetual allusions to temporary and local circumstances, have rendered indispensable to a full comprehension of the spirit and beauty of his satire. Mr. Ellis has had it in contemplation to publish an edition of the Satires, fully illustrated: which design, it is to be hoped, he will find leisure to accomplish. In the mean time he has had the goodness to allow the Editor to select such notes from his papers, as might appear most necessary: and he has also furnished him with Warton's notes on his author, contained in a few of the first sheets of the fourth volume of his History of English Poetry, which had passed the press before the death of the learned critic." Mr. Warton's illustrations are now given at much greater length, with the additions of Mr. Park. Of the notes of Mr. Singer, moreover, as well as those of Mr. Maitland, the Editor has copiously availed himself. A few are borrowed from Mr. Hazlewood, and a few more supplied by himself. A separate Glossary is also subjoined, comprising such expressions as are not more fully elucidated in the notes.

P. Hall.

Chelsea, May 13*th*, 1839.

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NOTICE OF

BISHOP HALL AND HIS SATIRES,

FROM WHALLEY'S INQUIRY INTO THE LEARNING OF SHAKSPEARE.

Bishop Hall was born in 1574, and, publishing these Satires twenty-three years after, was, as he himself asserts in the Prologue, the first Satirist in the English language:

> I FIRST ADVENTURE, follow me who list,
> And be the SECOND ENGLISH SATIRIST.

And if we consider the difficulty of introducing so nice a poem as satire into a nation, we must allow it required the assistance of no common and ordinary genius. The Italians had their Ariosto, and the French their Regnier, who might have served him as models for imitation: but he copies after the ancients, and chiefly Juvenal and Persius; though he wants not many strokes of elegance and delicacy, which shew him perfectly acquainted with the manner of Horace. Among the several discouragements which attended his attempt in that kind, he mentions one peculiar to the language and nature of the English versification, which would appear in the translation of one of Persius's Satires: "the difficulty and dissonance whereof," says he, "shall make good my assertion; besides the plain experience thereof in the Satires of Ariosto; save which, and one base French Satire, I could never attain the view of any for my direction." Yet we may pay him almost the same complimen,t which was given of old to Homer and Archilochus: for the improvements which have been made by succeeding poets, bear no manner of proportion to the distance of time between him and them. The verses of Bishop Hall are in general extremely musical and flowing, and are greatly preferable to Dr. Donne's, as being of a much smoother cadence: neither shall we find him deficient, if compared with his successor in point of thought and wit; and to exceed him with respect to his characters, which are more numerous, and wrought up with greater art and strength of colouring. Many of his lines would do honour to the most ingenious of our modern poets; and some of them have thought it worth their labour to imitate him, especially Mr. Oldham.

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Bishop Hall, continues Mr. Whalley, was not only our first Satirist, but was the first who brought epistolary writing to the view of the public; which was common in that age to other parts of Europe, but not practised in England, till he published his own Epistles. It may be proper to take notice, that the Virgidemiarum are not printed with his other writings; and that all account of them is omitted by him, through his extreme modesty, in the Specialities of his Life prefixed to the third volume of his works in folio. I cannot forbear mentioning a Latin book of his, equally valuable and forgotten, called Mundus Alter et Idem; where, under a pretended description of the Terra Australis, he gives us a very ingenious satire on the vices and follies of mankind.

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REMARKS

ON BISHOP HALL AND HIS SATIRES,

FROM

WARTON'S HISTORY OF ENGLISH POETRY.

SATIRE, specifically so called, did not commence in England till the latter end of the reign of Queen Elizabeth. We have seen, indeed, that eclogues and allegories were made the vehicle of satire, and that many poems of a satirical tendency had been published long ago. And here the censure was rather confined to the corruptions of the clergy, than extended to popular follies and vices. But the first professed English Satirist, to speak technically, is Bishop Joseph Hall, successively bishop of Exeter and Norwich; born at Bristow Park, within the parish of Ashby-de-la-Zouch, in Leicestershire, in the year 1574; and, at the age of fifteen, in the year 1588, admitted into Emmanuel College, at Cambridge, where he remained about eight years. He soon became eminent in the theology of those times; preached against predestination before Prince Henry with unrivalled applause; and discussed the doctrines of Arminianism in voluminous dissertations. But so variable are our studies, and so fickle is opinion, that the poet is better known to posterity, than the prelate or the polemic[a]. His satires have outlived his sermons at court, and his laborious confutations of the Brownists. One of his later controversial tracts is, however, remembered, on account of the celebrity of its antagonist. When Milton descended from his dignity, to plead the cause of fanaticism and ideal liberty, Bishop Hall was the defender of our hierarchical establishment. Bayle, who knew Hall only as a theologist, seems to have written his life, merely because he was one of the English divines at the Synod of Dort, in 1618. From his inflexible and conscientious attachment to the royal and episcopal cause, under King Charles the First, he suffered, in his old age, the severities of imprisonment and sequestration; and lived to see

[a] "Nothing can be less true than this remark," says Mr. Singer. Certainly the very opposite is now, at all events, the fact. Almost the whole of the Devotional and Practical pieces of Bp. Hall retain their popularity. The Contemplations, more especially, are continually appearing in all the varieties of new and cheap publication.—H.

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his cathedral converted into a barrack, and his palace into an alehouse. His uncommon learning was meliorated with great penetration and knowledge of the world, and his mildness of manners and his humility were characteristical. He died, and was obscurely buried, without a memorial on his grave, in 1656, and in his eighty-second year, at Heigham, a small village near Norwich, where he had sought shelter from the storms of usurpation, and the intolerance of Presbyterianism.

I have had the good fortune to see Bishop Hall's funeral-sermon, preached some days after his interment, on the 30th day of September, 1656, at St. Peter's church, in Norwich, by one John Whitefoote, master of arts, and rector of Heigham. The preacher, no contemptible orator, before he proceeds to draw a parallel between our prelate and the patriarch Israel, thus illustrates that part of his character with which we are chiefly concerned, and which I am now hastening to consider. "Two yeares together he was chosen rhetorick-professor in the universitie of Cambridge, and performed the office with extraordinary applause. He was noted for a singular wit from his youth; a most acute rhetorician, and an elegant poet. He understood many tongues; and in the rhetorick of his own, he was second to none that lived in his time[b]." It is much to our present purpose to observe, that the style of his prose is strongly tinctured with the manner of Seneca. The writer of the satires is perceptible in some of his gravest polemical or scriptural treatises; which are perpetually interspersed with excursive illustrations, familiar allusions, and observations on life. Many of them were early translated into French[c]; and their character is well drawn by himself, in a dedication to James the First, who perhaps would have much better relished a more sedate and profound theology. "Seldome any man hath offered to your royall hands a greater bundle of his owne thoughts, nor perhaps more variety of discourse. For here shall your maiestie find moralitie, like a good handmaid, waiting on divinitie; and divinitie, like some great lady, euery day in seuerall dresses. Speculation interchanged with experience; positiue theology with polemical; textual with discursorie; popular with scholasticall[d]."

At the age of twenty-three, while a student at Emmanuel College, and in the year 1597, he published, at London, three books of anonymous Satires, which he called *Toothless* SATYRS,

[b] Fol. 3.

[c] By Theodore Jacquemot. Of the danger of criticising upon hearsay, Bayle affords a curious instance in his Memoir of Bp. Hall: "His *Christian Seneca*," he observes, "has been translated into several languages;" and adds, "It is a very solid piece." There will be scarcely need to inform the reader, that CHRISTIAN SENECA is not a title given by the Bishop to any one of his publications; but to the Bishop himself by his contemporaries.—H.

[d] WORKS, Lond. 1628, fol. vol. i. p. 3.

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poetical, academical, moral[e]. They were printed by Thomas Creede for Robert Dexter, and are not recited in the registers of the Stationers of London. The following year, and licensed by the Stationers, three more books appeared, entitled, "VIRGIDEMIARUM, the three last bookes of *Byting* Satyres." These are without his name, and were printed by Richard Bradock for Robert Dexter, in the size and letter of the last[f]. All the six books were printed together in 1599, in the same form, with this title, "VIRGIDEMIARUM, the three last bookes of *Byting* Satyres, corrected and amended, with some additions, by J. H. London, for R. Dexter, &c. 1599." A most incomprehensive and inaccurate title; for this edition, the last and the best, contains the three first as well as the three last books[g]. It begins with the first three books; then, at the end of the third book, follow the three last, but preceded by a new title: "VIRGIDEMIARUM, the three last bookes of Byting Satyres. Corrected and amended, with some additions, by J. H." For R. Dexter, as before, 1599. But the seventh of the fourth book is here made a second satire to the sixth or last book. Annexed, are "Certaine worthye manvscript Poems, of great antiquitie, reserued long (since) in the studie of a Northfolke Gentleman, and now first published by J. S. 1. *The stately tragedy of Guistard and Sismond;* (in two books.) 2. *The Northerne Mother's blessing.* 3. *The Way to Thrifte.* Imprinted at London, for R. D. 1597." Dedicated, "to the worthiest poet, Maister Ed. Spenser[h]." To this identical impression of Hall's Satires, and the Norfolk gentleman's manuscript poems annexed, a false title appeared in 1602: "VIRGIDEMIARUM. Sixe Bookes. First three bookes, Of toothlesse Satyrs. 1. POETICALL. 2. ACADEMICALL. 3. MORAL. London, Printed by John Harison, for Robert Dexter, 1602." All that follows[i] is exactly what is in the edition of 1599. By

[e] In small duodecimo, Wh. Let. But see the Catalogue to Mr. Capell's SHAKESPEARIANA, given to Trinity College, Cambridge, NUM. 347. "Virgidemiarum, libri 6. Satires, Hall. 1597, 8vo."

[f] In pages 106, with vignettes. Entered March 30, 1598, to R. Dexter. REGISTR. STATION. C. f. 33. a.—Ames recites an edition of all the SIX BOOKS, in 68 pages, in 1598. HIST. PRINT. p. 434. I suspect this to be a mistake.

[g] A modern edition, however, a thin duodecimo, was printed at Oxford, for R. Clements, 1753, under the direction of Mr. Thomson, late Fellow of Queen's College, Oxford. The editors followed an edition bought from Lord Oxford's library, which they destroyed when the new one was finished.

[h] There is a second title, in the body of the work, as follows: "*The Northerne Mother's Blessing. The Way to Thrifte.* Written nine years before the death of G. Chaucer. London; printed by Robert Robinson, for Robert Dexter, 1597." Dr. Warton (Essay on Pope, i. 187.) conjectures that the Northerne Mother's Blessing is about the age of Henry VII., 1485—1509. Chaucer died in 1440.—H.

[i] Even to the title-page of the Second Part of the Satires; which still bears the correct date of 1599.—H.

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VIRGIDEMIA, an uncouth and uncommon word, we are to understand, a Gathering or Harvest of Rods [k],—in reference to the nature of the subject.

These satires are marked with a classical precision, to which English poetry had yet rarely attained. They are replete with animation of style and sentiment. The indignation of the satirist is always the result of good sense. Nor are the thorns of severe invective unmixed with the flowers of pure poetry. The characters are delineated in strong and lively colouring; and their discriminations are touched with the masterly traces of genuine humour. The versification is equally energetic and elegant, and the fabric of the couplets approaches to the modern standard. It is no inconsiderable proof of a genius predominating over the general taste of an age, when every preacher was a punster, to have written verses, where laughter was to be raised, and the reader to be entertained, with sallies of pleasantry, without quibbles and conceits. His chief fault is obscurity; arising from a remote phraseology, constrained combinations, unfamiliar allusions, elliptical apostrophes, and abruptness of expression. Perhaps some will think, that his manner betrays too much of the laborious exactness and pedantic anxiety of the scholar and the student. Ariosto, in Italian, and Regnier, in French, were now almost the only modern writers of satire; and, I believe, there had been an English translation of Ariosto's satires. But Hall's acknowledged patterns are Juvenal and Persius, not without some touches of the urbanity of Horace. His parodies of these poets, or rather his adaptations of ancient to modern manners, a (mode of imitation not unhappily practised by Oldham, Rochester, and Pope,) discover great facility and dexterity of invention. The moral gravity and the censorial declamation of Juvenal, he frequently enlivens with a train of more refined reflection, or adorns with a novelty and variety of images.

In the opening of his general PROLOGUE, he expresses a decent consciousness of the difficulty and danger of his new undertaking. The laurel which he sought had been unworn, and it was not to be won without hazard:—

> I FIRST ADVENTURE, with fool-hardy might,
> To tread the steps of perilous despight;
> I FIRST ADVENTURE, follow me who list,
> And be the SECOND ENGLISH SATIRIST [l].

[k] Hall takes the title of his work from *Virgidemia*, or, more properly, *Virgindemia*, a Latin word, signifying a bundle of rods. It is used both by Plautus and Varro as an instrument for *beating;* a rod of twigs, probably corresponding to our modern birch rod of scholastic celebrity. On Hall's title-page, *Virgidemia* is governed in the genitive plural by the following words, *Sire Bookes.*—MAITLAND.

[l] "Though Hall designates himself the first English satirist, yet this is not true in fact," observed Dr. Warton; "for Sir Thomas Wyat, the friend

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With Hall's SATIRES (adds the same writer in another place) should be ranked his MUNDUS ALTER ET IDEM, an ingenious satirical fiction in prose, where, under a pretended description of the TERRA AUSTRALIS, he forms a pleasant invective against the characteristic vices of various nations, and is remarkably severe on the Church of Rome. This piece was written about the year 1600, before he had quitted the Classics for the Fathers, and published some years afterwards, against his consent. Under the same class should also be mentioned his CHARACTERISMES of VERTUES, a set of sensible and lively moral Essays, which contain traces of the Satires.

and favourite of Henry VIII., was our first writer of satire worth notice." Essay on Pope, ii. 422.—To Wyat may be added Gascoigne, who published his "Steele Glass" in 1576; which is not only a shrewd and poignant Satire well expressed, but, what should be still remembered to the credit of so antiquated a Poet, it is an attempt to shake off the shackles of rhyme for the freedom of blank verse, or what the old bard himself styles "rhimeless verse." Lodge also published his "Fig for Momus," containing regular Satires, in 1595, two years before the appearance of Hall's first three books: and in his Prefatory Address he thus bespeaks for them priority, if not originality, in point of composition. "I have thought good (he says) to include *Satyres*, Eclogues, and Epistles: first, by reason that I studied to delight with varietie; next, because I would write in that forme, wherein *no man might chalenge me with servile imitation.*" It appears also that what he then sent forth, was only a small sample of a considerable stock in his possession. "My Satyres (he proceeds) are rather placed here to prepare and try the case, than to feede it; because if it passe well, the whole centon of them, alreadie in my hands, shall sodainly be published." Of Lodge's satiric Fig, which our Historian had not seen, Mr. Alex. Boswell has given a correct re-impression from the Auchinleck press. Dr. Warton considers the "Universal Passion" of Dr. Young as the first *characteristical* satires in our language: but surely those of Hall may put in a long preceding and justly admitted claim to the praise of this distinction.—PARK.

Though the long allegorical Vision of Piers Ploughman is interspersed with satirical delineations of vice and folly, satire was not its primary object. Other poems had been made the vehicle of satirical allusion, and Skelton's ribaldry long since had dealt out abuse and scurrility in profusion; but satire 'in its dignified and moral sense,' and on the model of the ancients, had its rise, if not with the publication of Hall, at least in his time. He boldly claims the precedence: but he was certainly anticipated by Thomas Lodge, whose Fig for Momus, published in 1593, contained four Satires, as a specimen of 'a whole centon already in his hands,' and several Epistles, in the manner of Horace. Donne, and Marston too, appear to have written about the same time, though posterior in the order of publication.—Hall has also the merit of being the first who published epistolary compositions in his native tongue. Ascham had, indeed, put forth a volume of Latin Letters; and the Italians, Spaniards, and French had many collections of the kind: but this familiar species of composition was then a novelty in our literature; and he thus expresses his claim to the invention in his dedication to Prince Henry: —"Further, (which these times account not the least praise,) your Grace shall herein perceive a new fashion of discourse by Epistles; new to our language, usual to all others: and so (as novelty is never without plea of use) more free, more familiar. Thus we do but talk with our friends by our pen, and express ourselves no whit less easily; somewhat more digestedly." —SINGER.

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These remarks may be closed with the parallel drawn by Warton between Hall and Marston[m]. "There is a carelessness and laxity in Marston's versification; but there is a freedom and facility which Hall has too frequently missed, by labouring to confine the sense to the couplet. Hall's measures are more musical, not because the music of verse consists in uniformity of pause, and regularity of cadence. Hall had a correcter ear; and his lines have a tuneful strength, in proportion as his language is more polished, his phraseology more select, and his structure more studied. Hall's meaning, among other reasons, is not so soon apprehended on account of his compression both in sentiment and diction. Marston is more perspicuous, as he thinks less, and writes hastily. Hall is superior in penetration, accurate conception of character, acuteness of reflection, and the accumulation of thoughts and images. Hall has more humour, Marston more acrimony. Hall often draws his materials from books, and the diligent perusal of other satirists; Marston from real life. Yet Hall has a larger variety of characters. He possessed the talent of borrowing with address, and of giving originality to his copies. On the whole, Hall is more elegant, exact, and elaborate." After observing that Marston's

[m] Meres, in his Wits' Treasurie, 1598, mentions Hall, with Marston and others, celebrated for satiric compositions. Marston, who appears to have been Hall's poetical rival at Cambridge, levels his Fourth Satire, entitled "Reactio," (printed with his Pigmalion's Image, 1598,) at Hall; many of whose lines he paraphrases: for example,—

"But come, fond braggart, *crown thy brows with bay,*
Intrance thyself in thy sweet ecstasy.
Come, manumit thy *plumy pinion,*
And scower the sword of Elvish champion;
Or else vouchsafe *to breathe in wax-bound quill,*
And deign our longing ears with music fill;
Or let us see thee some such stanzas frame,
That thou mayst raise thy vile inglorious name.
Summon the Nymphs and Driades to bring
Some rare invention, whilst thou dost sing
So sweet, that thou *mayst shoulder from above*
The eagle from the stairs of friendly Jove,
And lead sad Pluto captive with thy song,
Gracing thyself, that art obscur'd too long.
Come, somewhat say (but hang me when 'tis done),
Worthy of brass and hoary marble stone.
Speak, ye attentive swains, that heard him never,
Will not his pastorals endure for ever?"

And so on to the end in this strain. The cause of the quarrel between Hall and Marston is not exactly known: but, in the third book, tenth satire, of the Scourge of Villanie, 1598, Marston again returns to the charge; and, by some expressions, I judge that he was angry at being forestalled by the publication of Hall's Satires: he also accuses him of having caused an epigram to be pasted on the last page of every copy of Pigmalion that came from London to the booksellers of Cambridge.—SINGER.

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Satires are polluted with the impurities of the brothel, and that they were condemned to the same flame, and by the same authority, as those of Hall, he observes, that "Hall deserved a milder sentence. He exposes vice, not in the wantonness of description, but with the reserve of a cautious yet lively moralist. Perhaps every censurer of obscenity does some harm by turning the attention to an immodest object. But this effect is to be counteracted by the force and propriety of his reproof, by showing the pernicious consequences of voluptuous excesses, by suggesting motives to an opposite conduct, and by making the picture disgustful by dashes of deformity. When vice is led forth to be sacrificed at the shrine of virtue, the victim should not be too richly dressed."

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VIRGIDEMIARUM

SIX BOOKS.

THE THREE FIRST BOOKS,

OF TOOTHLESS SATIRES:

1. Poetical.
2. Academical.
3. Moral.

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DE SUIS SATIRIS.

Dum Satiræ dixi, videor dixisse, Sat iræ
Corripio; aut istæc non satis est Satira.

Ira facit Satiram, reliquum sat temperat iram;
Pinge tuo Satiram sanguine, tum Satira est.

Ecce novam Satiram: Satyrum sine cornibus! Euge,
Monstra novi monstri hæc; et Satyri et Satiræ.

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A DEFIANCE TO ENVY.

NAY; let the prouder pines of Ida fear
The sudden fires of heaven; and decline
Their yielding tops, that dar'd the skies whilere[a]:
And shake your sturdy trunks, ye prouder pines,
Whose swelling grains are like be gall'd[b] alone, 5
With the deep furrows of the thunder-stone.

Stand ye secure, ye safer shrubs below,
In humble dales, whom heav'ns do not despite;
Nor angry clouds conspire your overthrow,
Envying at your too disdainful height. 10
Let high attempts dread envy and ill tongues,
And cow'rdly shrink for fear of causeless wrongs.

So wont big oaks fear winding ivy weed:
So soaring eagles fear the neighbour sun:
So golden mazer[c] wont suspicion breed, 15
Of deadly hemlock's poison'd potion:
So adders shroud themselves in fairest leaves:
So fouler fate the fairer thing bereaves.

[a] *Whilere*; just now, a little while ago. Shakspeare uses *erewhile* in this sense,—

"Else your memory is bad, going o'er it *erewhile*."
Love's Labour Lost, Act iv. Sc. 1.

Raleigh uses the word as Hall does.—PRATT.

[b] *Like be gall'd*; i. e. like to be galled, &c. (from *galler*, Fr.) fretted, marked, or torn. So in Book iv. Sat. 5,—

"With some *gall'd* trunk, ballac'd with straw and stone."

And in the conclusion to Book iii,—

"Hold out, ye guilty and ye *galled* hides."—PRATT.

[c] A *mazer* (or *mazor*) was a standing cup, a bowl, or goblet. Philips, in his World of Words, derives the name from *Mæser* (or *Maeser*), which in Dutch means *maple*, of which sort of wood (says he) those cups are commonly made. The old dictionaries, however, interpret *Chrysendeta*, "Cups having borders of gold, as our *mazers* and *nuts* have." Du Cange, in his Glossary, gives a more curious account, of which the following is the substance. *Murrhinum*, or *murreum*, the ancient name for the most valuable kind of cups, made of a substance not yet clearly known, continued in the darker ages to be applied

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Nor the low bush fears climbing ivy twine:
Nor lowly bustard dreads the distant rays: 20
Nor earthen pot wont secret death to shrine:
Nor subtle snake doth lurk in pathed ways:
  Nor baser deed dreads envy and ill tongues,
  Nor shrinks so soon for fear of causeless wrongs.

Needs me then hope, or doth me need mis-dreed; 25
Hope for that honour, dread that wrongful spite;
Spite of the party, honour of the deed,
Which wont alone on lofty objects light:
  That envy should accost my muse and me,
  For this so rude and reckless poesy. 30

Would she but shade her tender brows with bay,
That now lie bare in careless wilful rage,
And trance herself in that sweet ecstasy,
That rouseth drooping thoughts of bashful age:
  (Though now those bays, and that aspired thought, 35
  In careless rage she sets at worse than nought.)

Or would we loose her plumy pinion,
Manacled long with bonds of modest fear,
Soon might she have those kestrels[d] proud outgone,
Whose flighty wings are dew'd with wetter air, 40
  And hopen now to shoulder from above
  The eagle from the stairs[e] of friendly Jove.

Or list she rather in late triumph rear
Eternal trophies to some conqueror,
Whose dead deserts slept in his sepulchre, 45
And never saw, nor life, nor light before:

to those of fine glass, which had been at first formed in imitation of the *murrhine*. This word, by various corruptions, became *mardrinum*, *masdrinum*, *mazerinum*, from which last *mazer* was formed. The French word *madre* is supposed to have the same origin; and it is still applied to substances curiously variegated; but at first more particularly to the materials of fine goblets. To these murrhine cups, I believe, the virtue was attributed (which the glass of Venice was afterwards said to possess) of manifesting whether the liquor put into them was poisonous or no. This seems to account for the application of the term to cups of value: but it was also frequently applied to vessels of wood.—SINGER. Ruperti has a learned note on this subject, in his Commentary upon the Sixth Satire of Juvenal, l. 156.—MAITLAND. The contrast of the poet then is, between a cup usually made of maple, and the same cup made of gold.—PRATT.

[d] A *kestrel* was a hawk of a base unserviceable breed.—SINGER. From the French *quercelle*, *cercelle*: these from the Latin *circulus*; so called from the shape or disposition of its tail.—PRATT.

[e] The *stairs* must here mean the *steps* (scalæ) of the throne of Jove, on the highest of which the eagle perched.—MAITLAND.

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To lead sad Pluto captive with my song,
To grace the triumphs he obscur'd so long.

Or scour the rusted swords of elvish knights,
Bathed in Pagan blood, or sheath them new 50
In misty moral types; or tell their fights,
Who mighty giants, or who monsters slew,
And by some strange enchanted spear and shield,
Vanquish'd their foe, and won the doubtful field.

May be she might in stately stanzas[f] frame 55
Stories of ladies, and advent'rous knights,
To raise her silent and inglorious name
Unto a reachless pitch of praises heights,
And somewhat say, as more unworthy done,
Worthy of brass, and hoary marble-stone. 60

Then might vain envy waste her duller wing,
To trace the airy steps she spiting sees,
And vainly faint in hopeless following
The clouded paths her native dross denies.
But now such lowly Satires here I sing, 65
Not worth our Muse, not worth her envying.

Too good, if ill, to be expos'd to blame:
Too good, if worse, to shadow shameless vice.
Ill, if too good, not answering their name:
So good and ill in fickle censure lies. 70
Since in our Satire lies both good and ill,
And they and it, in varying readers' will.

Witness, ye Muses, how I wilful sung
These heady rhymes, withouten second care;
And wish'd them worse, my guilty thoughts among; 75
The ruder Satire should go ragg'd and bare,
And show his rougher and his hairy hide,
Though mine be smooth, and deck'd in careless pride.

Would we but breathe within a wax-bound quill,
Pan's seven-fold pipe, some plaintive pastoral; 80
To teach each hollow grove, and shrubby hill,
Each murmuring brook, each solitary vale,
To sound our love, and to our song accord,
Wearying Echo with one changeless word.

[f] This and the following stanza contain evident allusions to the Fairy Queen of Spenser.—H.

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Or list us make two striving shepherds sing[g],
With costly wagers for the victory,
Under Menalcas judge; while one doth bring
A carven bowl well wrought of beechen tree,
  Praising it by the story, or the frame,
  Or want of use, or skilful maker's name.

Another layeth a well-marked lamb,
Or spotted kid, or some more forward steer,
And from the pail doth praise their fertile dam;
So do they strive in doubt, in hope, in fear,
  Awaiting for their trusty umpire's doom,
  Faulted as false by him that's overcome.

Whether so me list my lovely thought to sing,
Come dance, ye nimble Dryads, by my side:
Ye gentle wood-Nymphs, come; and with you bring
The willing Fawns that mought your music guide:
  Come, Nymphs and Fawns, that haunt those shady groves,
  While I report my fortunes or my loves.

Or whether list me sing so personate,
My striving self to conquer with my verse,
Speak, ye attentive swains, that heard me late,
Needs me give grass unto the conquerors?
  At Colin's feet I throw my yielding reed[h],
  But let the rest win homage by their deed.

But now, ye Muses, sith your sacred hests[i]
Profaned are by each presuming tongue;
In scornful rage I vow this silent rest,
That never field nor grove shall hear my song.
  Only these refuse rhymes I here mis-spend,
  To chide the world, that did my thoughts offend.

g Vid. Theocrit. Idyll. IV. V.—Virgil. Bucol. Ecl. III.—MAITLAND.

h "This is a delicate compliment to Spenser (says Warton), after whom he declares his reluctance and inability to write pastorals; but these spirited lines show that he was admirably qualified for this species of poetry." Do they not rather show that he *had* written pastorals? Else why should he say,—

"Speak, ye attentive swains, that heard me late?"

I do not completely understand the next line,—

"Needs me *give grass* unto the conquerors?"

To give grass, was probably to *yield* the palm, but I have found no instance of its use.—SINGER. He gives Spenser the name of *Colin*, in allusion to *Colin Clout's come home again*.—MAITLAND.

i *Hests*; behests, commands; from *haitan*, Goth. to command.—MAITLAND.

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SATIRES.

BOOK I.

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PROLOGUE.

I FIRST adventure, with fool-hardy might,
To tread the steps of perilous despite :
I first adventure[a], follow me who list,
And be the second[b] English Satirist.
Envy waits on my back, Truth on my side ; 5
Envy will be my page, and Truth my guide.
Envy the margent holds, and Truth the line ;
Truth doth approve, but Envy doth repine.
For in this smoothing age who durst indite,
Hath made his pen an hired parasite, 10
To claw the back of him that beastly lives,
And prank[c] base men in proud superlatives.
Whence damned vice is shrouded quite from shame,
And crown'd with virtue's meed, immortal name!
Infamy dispossess'd of native due, 15
Ordain'd of old on looser life to sue:
The world's eye bleared with those shameless lies,
Mask'd in the show of meal-mouth'd poesies.
Go, daring Muse, on with thy thankless task,
And do the ugly face of Vice unmask : 20
And if thou canst not thine high flight remit,
So as it mought a lowly Satire fit,
Let lowly Satires rise aloft to thee :
Truth be thy speed, and Truth thy patron be !

[a] *I first adventure*, &c. In Book ii. Sat. 7, our author implies the previous existence of other Satirists :—

> "Thou brain-sick tale
> Of old astrology : where didst thou veil
> Thy cursed head thus long, that so it mist
> The black bronds of *some sharper Satirist?*"

That he introduced genuine Satire among us, may be readily granted ; but not that he was the First Satirist.—ELLIS. It appears, however, from his Postscript, that he had seen no English Satires ; and only those of Ariosto, and "one base French Satire," of modern writers.—PRATT.

[b] *The second English Satirist.* Marston is entitled to this appellation.—MAITLAND.

[c] *Prank;* to decorate, or adorn ; from *pronken*, Dutch.—MAITLAND.

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SATIRES.

BOOK THE FIRST.

SATIRE I.[a]

Nor lady's wanton love, nor wand'ring knight,
Legend I out in rhymes all richly dight.
Nor fright the reader with the Pagan vaunt
Of mighty Mahound, and great Termagaunt[b].

[a] From this Satire we learn what kind of pieces were then most in fashion, and in what manner they were written. They seem to have been Tales of Love and Chivalry, Amatorial Sonnets, Tragedies, Comedies, and Pastorals. —Warton.

[b] Warton, in his commentary on the Fairy Queen, was persuaded that our author had here a passage of that poem in view :—

"The whiles the carle did fret
And fume in his disdainful mind the more,
And oftentimes by *Termagaunt* and *Mahound* swore."
F. Q. B. vi. C. 7. St. 47.

These were, however, common Saracen oaths; and introduced in many parts of the Fairy Queen.—Ellis. See Todd's Spenser, vol. vii. p. 27.—Pratt.

Hall could not intend this as a satire upon Spenser, because he has elsewhere paid him the highest compliments; but *Mahound* and *Termagaunt* were commonly sworn by in all romances of chivalry, where wicked Pagans or Saracens are introduced. It is more probable that the English Ariosto, then recently published by Harrington, is pointed at. Of *Macone* (Mahound or Mahomet), and *Trivigante* (Termagaunt), the Saracen divinities, many of our old metrical romances make ample mention. Dr. Percy and Dr. Johnson, misled by a false etymology in Junius's Lexicon, have made a Saxon divinity of *Termagaunt;* which opinion Mr. Gifford also inclines to in a note on Massinger's Renegado, Act i. Sc. 1. But we have no trace of such a divinity among our Saxon ancestors, and the source of the English *Termagant* is most probably the *Tervagant* of the French, or the *Trivigante* of the Italian romances. "*Trivigante*," says a learned writer in the Quarterly Review (vol. xxi. p. 515), "whom the predecessors of Ariosto always couple with Apollino, is really Diana Trivia, the sister of the classical Apollo, whose worship, and the lunar sacrifices which it demanded, had been always preserved among the Scythians." I must confess that I think resolute John Florio gives a better account of this terrible personage in his World of Words, 1617. "*Termigisto*, a great boaster, quarreller, killer, tamer, or ruler of the universe;

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Nor list I sonnet of my mistress' face, 5
To paint some Blowesse[c] with a borrow'd grace.
Nor can I bide to pen some hungry[d] scene
For thick-skin ears, and undiscerning eyne.
Nor ever could my scornful Muse abide
With tragic shoes her ankles for to hide. 10
Nor can I crouch, and writhe my fawning tail
To some great patron, for my best avail.
Such hunger-starven trencher-poetry[e],
Or let it never live, or timely die.
Nor under every bank and every tree, 15
Speak rhymes unto my oaten minstrelsy:
Nor carol out so pleasing lively lays,
As mought the Graces move my mirth to praise.
Trumpet, and reeds, and socks, and buskins fine,
I them bequeath[f], whose statues[g] wand'ring twine 20
Of ivy, mix'd with bays, circlen around,
Their living temples likewise laurel-bound.

the child of the earthquake, and of the thunder; the brother of death, &c." We here see why this personage was introduced in the old moralities, as a demon of outrageous and violent demeanour: or, as Bale says, "*Termagauntes* altogether, and very devils incarnate:" and again, "This terrible *Termagaunt*, this Nero, this Pharaoh." Hence Shakspeare's Hamlet says, "I would have such a fellow whipt for o'erdoing *Termagant;* it outherods Herod." This also accounts for the application of the name to a fiery virago in later times.—SINGER. Vid. Percy's *Reliques*, vol. i. p. 77, 383.—MAITLAND.

[c] *Blowesse*, (or *Blowse*.) Warton considers this word to be synonymous with the *Blousilinda*, or *Blousibella*, of modern ballads. Johnson interprets *Blowze, a ruddy fat-faced wench*.—MAITLAND.

[d] *Hungry scene*. Warton suggests *angry* (that is, *impassioned*) as the true reading; but the emendation seems uncalled for.—MAITLAND.

[e] *Such hunger-starven, trencher-poetry*.
Poetry written by hirelings for bread.—WARTON.

[f] The author, after deriding the romantic and pastoral vein of affected or mercenary poetasters, leaves heroic poetry, pastoral, comedy, and tragedy to the celebrated established masters in those different kinds of composition, such as Spenser, Surrey, Sidney, &c. unless he means the classic poets, which is not improbable.—WARTON. Though Warton imagines that the classic poets are here meant, the phrase *living* temples unequivocally makes the passage allusive to his contemporaries; among whom Meres, in 1598, distinguishes Shakspeare, as the "most excellent both for tragedy and comedy, and his fine-filed phrase."—SINGER. Campbell, however, observes, that Romeo and Juliet, and Richard II. and III. can be traced in print no higher than 1597, the year when Hall's first series of Satires appeared.—H. The lines which Warton thus interprets, are an obvious imitation of the following passage in the Prologue of Persius:—

"Heliconidasque, pallidamque Pirenen
Illis relinquo, quorum imagines lambunt
Hederæ sequaces."—MAITLAND.

[g] The Oxford Editor refers this to the Earl of Surrey, Wyat, Sidney, Dyer, &c.—PRATT.

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Rather had I, albe in careless rhymes,
Check the mis-order'd world, and lawless times.
Nor need I crave the Muse's midwif'ry, 25
To bring to light so worthless poetry.
Or, if we list, what baser Muse can bide
To sit and sing by Granta's naked side?
They haunt the tided Thames and salt Medway,
E'er since the fame of their late bridal day[h]: 30
Nought have we here but willow-shaded shore,
To tell our Grant his banks are left forlore[i].

SATIRE II.[k]

WHILOM the Sisters Nine were vestal maids,
And held their temple in the secret shades
Of fair Parnassus, that two-headed hill,
Whose ancient fame the southern world did fill:
And, in the stead of their eternal flame, 5
Was the cool stream, that took his endless name
From out the fertile hoof of winged steed:
There did they sit, and do their holy deed,
That pleas'd both heav'n and earth; till that of late
(Whom should I fault? or the most righteous fate, 10
Or heav'n, or men, or fiend, or aught beside,
That ever made that foul mischance betide?)

[h] The compliment in the close to *Spenser* is introduced and turned with singular address and elegance. The allusion is to Spenser's beautiful episode of the marriage of Thames and Medway, then recently published, in Book IV. Canto ii. of the Fairy Queen. But had I, says the poet, been inclined to invoke the assistance of the Muse, what Muse, even of a lower order, is there now to be found, who would condescend to sit and sing on the desolated margin of the Cam? The muses frequent other rivers, ever since Spenser celebrated the nuptials of Thames and Medway. Cam has now nothing on his banks but willows, the types of desertion.—WARTON. See the close of Satire IV. of this Book.—PRATT.

[i] *Forlore* is the same as *forlorn*, abandoned, forsaken. All editions print erroneously *for lore*.—SINGER.

[k] This satire is directed with honest indignation against the prostitution of the Muse to lewd or obscene subjects. Ovid's Art of Love had recently been rendered in a coarse manner, and Marlowe had translated Ovid's Epistles, and written his erotic romance of Hero and Leander. Shakspeare had also published his Venus and Adonis, which had given great offence to the graver readers of English verse. But it is in the Epigrams of Davies and Harrington, and in the ephemeral publications of Greene and Nashe, that decency was most outraged. The poet had these most flagrant transgressions in his eye. Though the first edition of Marston's Pigmalion's Image bears the date of 1598, I cannot but think that Hall particularly points at that poem, which is one of Ovid's transformations heightened with much paraphrastic obscenity.—SINGER.

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Some of the Sisters in securer shades
Defloured were:
And, ever since, disdaining sacred shame, 15
Doon aught that might their heav'nly stock defame.
Now is Parnassus turned to a stews,
And on bay-stocks the wanton myrtle grews[l];
Cytheron hill's become a brothel-bed,
And Pyrene[m] sweet turn'd to a poison'd head 20
Of coal-black puddle, whose infectious stain
Corrupteth all the lowly fruitful plain:
Their modest stole, to garish looser weed[n],
Deck'd with love-favours, their late whoredoms' meed:
And, where they wont sip of the simple flood, 25
Now toss they bowls of Bacchus' boiling blood.
I marvell'd much, with doubtful jealousy,
Whence came such litters of new poetry:
Methought I fear'd, lest the horse-hoofed well[o]
His native banks did proudly overswell 30
In some late discontent, thence to ensue
Such wondrous rabblements of rhymesters new:
But since, I saw it painted on Fame's wings,
The Muses to be woxen wantonings.
Each bush, each bank, and each base apple-squire[p] 35
Can serve to sate their beastly lewd desire.
Ye bastard poets, see your pedigree
From common trulls and loathsome brothelry!

[l] *Grews;* grows. Hall and Spenser were much in the practice of suiting their orthography to their rhymes, of which *grews* is an example.—MAITLAND.

[m] *Pyrene;* two syllables.—ELLIS.

[n] Although *weeds* are now generally understood to mean *mourning dress*, the word is used by the older English writers for garments of any sort.—MAITLAND.

[o] The fountain of Hippocrene, on mount Parnassus, supposed to have been formed by the hoof of Pegasus.—MAITLAND.

[p] This cant phrase has been erroneously explained as meaning a pander or pimp. The fact is, that it meant what is in modern slang called a *flashman* (or *kept gallant;*) a *squire of the body* had the same meaning. It was sometimes, however, used for a base wittol, a cuckoldy knave, who would hold the door while his wife played the strumpet. All this may be learned from that curious little manual, Junius's Nomenclator, by Abraham Fleming, 1585, *in voce* Aquariolus. In the Letting of Humours Blood, by S.R. 1611, a *pippin-squire* is used in the latter sense.—SINGER.

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SATIRE III[q].

WITH some pot-fury[r], ravish'd from their wit,
They sit and muse on some no-vulgar writ.
As frozen dunghills in a winter's morn,
That void of vapours seemed all beforn,
Soon as the sun sends out his piercing beams, 5
Exhale out filthy smoke and stinking steams:
So doth the base, and the fore-barren brain[s],
Soon as the raging wine begins to reign.
One, higher pitch'd, doth set his soaring thought
On crowned kings, that fortune hath low brought: 10
Or some upreared, high-aspiring swain,
As it might be the Turkish Tamberlain[t]:
Then weeneth he his base drink-drowned spright,
Rapt to the threefold loft of heaven's height,
When he conceives upon his feigned stage 15
The stalking steps of his great personage,
Graced with huff-cap[u] terms and thund'ring threats,
That his poor hearers' hair quite upright sets.
Such, soon as some brave-minded hungry youth
Sees fitly frame to his wide-strained mouth, 20
He vaunts his voice upon an hired stage,
With high-set steps and princely carriage:

[q] This Satire is levelled at the intemperance and bombastic fury of his contemporary dramatists.—WARTON.

[r] *Pot-fury.* Vid. Bishop Earle's character of a *Pot-poet,* in his *Microcosmography,* Ed. 1811, p. 80.—MAITLAND.

[s] *Fore-barren brain;* the brain that was previously barren.—MAITLAND.

[t] Evidently an attack upon Marlowe, who was unfortunately distinguished for his dissipated life. He is said to have been a player, as well as a poet. The tragedy of "Tamburlaine the Great; or, the Scythian Sheperd," was represented before 1588, and published in 1590, and has been generally attributed to him. It abounds in bombast: "The lunes of Tamburlane are perfect midsummer madness." Its false splendour was burlesqued by Beaumont and Fletcher in the Coxcomb; and Pistol borrows two "huff-cap" lines from it in K. Henry the Fourth:—

> "Holla, ye pamper'd jades of Asia,
> What, can ye draw but twenty miles a day?"

"We should in the mean time remember, that by many of the most skilful of our dramatic writers, tragedy was then thought almost essentially and solely to consist in the pomp of declamation, in sounding expressions, and unnatural amplifications of style."—SINGER. See Malone's Shakespeare. Ed. 1790. pp. 115, 116.—ELLIS.

[u] *Huff-cap;* cant, for saucy, bold, arrogant. *Huff-cap* was also a name given to strong ale, "from inducing people to set their caps in a bold or *huffing* style." *Nares.*—MAITLAND.

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Now, swooping[x] in side-robes[y] of royalty,
That erst did scrub[z] in lousy brokery,
There, if he can with terms Italianate[a], 25
Big-sounding sentences and words of state,
Fair patch me up his pure Iambic verse,
He ravishes the gazing scaffolders[b]:
Then certes was the famous Corduban[c]
Never but half so high tragedian. 30
Now, lest such frightful shows of Fortune's fall,
And bloody tyrant's rage, should chance appall
The dead-struck audience, midst the silent rout,
Comes leaping in a self-misformed lout[d],
And laughs, and grins, and frames his mimic face, 35
And justles straight into the prince's place:
Then doth the theatre echo all aloud,
With gladsome noise of that applauding crowd.
A goodly hotch-potch[e]! when vile russetings[f]
Are match'd with monarchs, and with mighty kings. 40
A goodly grace to sober Tragic Muse,
When each base clown his clumsy fist doth bruise[g],
And show his teeth in double rotten row,
For laughter at his self-resembled show.

[x] *Swooping*, which Hall generally spells, *soouping*, is the same as *sweeping* along majestically. Drayton uses it in the same sense, speaking of a river:—

> "Proud Tamer *swoops* along with such a lusty train
> As fits so brave a flood." *Polyolbion, Song* 1.

Again, in Song 6:—

> "Thus as she *swoops* along with all that goodly train."

See Tooke's ΕΠΕΑ ΠΤΕΡΟΕΝΤΑ, vol. ii. p. 263.—Singer. Alluding, perhaps, to the *swooping* or descent of a bird of prey on his quarry.—Pratt.

[y] Side-robes are long loose robes; the term being of Saxon or Danish etymology.—H. This word was particularly applied to dress. *Side*-sleeves were long loose hanging sleeves. Thus in Ben Jonson's "New Inn,"—

> "His branch'd cassock, a *side* sweeping gown."

"Their cotes be so *syde* that they be fayne to tucke them up when they ride." *Fitzherbert's Book of Husbandrie.*—Singer.

[z] *Scrub*; to look mean and filthy: taken, probably, from *scrub*, a short and dirty fellow. See Reed's Shakespeare, vol. vii. p. 383.—Pratt.

[a] Alluding to the prevailing custom of innovating on our native tongue from the Italian. See also, in book v. Sat. 2:—

> "When Mævio's first page of his poesy,
> Nail'd to a hundred posts for novelty,
> With his big title, an *Italian mot*,
> Lays siege unto the backward buyer's groat."

So Marston, in his Satires, 1598:—

> "I cannot quote *a motte Italianate*,
> Or brand my Satires with a *Spanish terme*."—Ellis.

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Meanwhile our poets, in high parliament, 45
Sit watching every word and gesturement,
Like curious censors of some doughty gear[h],
Whispering their verdict in their fellows' ear.
Woe to the word, whose margent, in their scroll,
Is noted with a black condemning coal! 50
But if each period might the synod please,
Ho! bring the ivy boughs, and bands of bays.
Now, when they part, and leave the naked stage,
Gins the bare hearer, in a guilty rage,
To curse, and ban, and blame his likerous eye, 55
That thus hath lavish'd his late halfpenny.
Shame that the Muses should be bought and sold,
For every peasant's brass, on each scaffold!

SATIRE IV.

Too popular is Tragic Poesy,
Straining his tip-toes for a farthing fee,
And doth beside on rhymeless numbers tread,
Unbid Iambics flow from careless head[i].

[b] *Scaffolders;* those who sat on the Scaffold; a part of the Play-House, which answered to the Upper Gallery. So, again, Book iv. Sat. 2:—

> "When a *craz'd scaffold*, and a rotten stage,
> Was all rich Ninius his heritage."

See the conformation of an old English Theatre accurately investigated in the Supplement to Shakspeare: i. 9, seq.—WARTON.

[c] *The famous Corduban;* Seneca.—PRATT.

[d] But, adds the critical Satirist, that the minds of the astonished audience may not be too powerfully impressed with the terrors of tragic solemnity, a *vice*, or buffoon, is suddenly, and most seasonably introduced.—WARTON. See Malone's Shakespeare. Ed. 1790. pp. 115, 116.—PRATT.

[e] *Hotch-potch;* an incongruous mixture. In Scotland this term is applied to a soup made of a variety of vegetables; in England it is a law-term, which Lyttleton defines to be "a commixtion, or putting together of lands for the equal division of them, being so put together." Hall's use of the phrase is metaphorical.—MAITLAND.

[f] *Russetings;* coarse rustic dress. The name was derived from the usual colour of such garments, namely, a reddish brown; in Fr. *rousset*.—MAITLAND. *Russetings* are clowns, low people, whose clothes were of a *russet-colour*. Hence the name of russet, or russeting, given to an apple formerly called a leather-coat in Devonshire.

> "He borrowed on the working-days his holy *russets* oft."
> *Warner's Albion's England*, p. 95.

Florio, *in voce* Romagnuolo, describes it as a kind of coarse, homespun, "*sheepes-russet* cloth, called frier's cloth, or *shepheard's clothing*."—SINGER.

[g] In striking the benches to express applause.—WARTON.

[h] *Doughty gear;* important matter.—MAITLAND. Gear is a general word for *things* or *matters*. See Reed's Shakespeare: vol. vii. 240. xiii. 261.—PRATT.

[i] Hall seems to have conceived a contempt for blank verse; observing

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Some braver brain in high heroic rhymes 5
Compileth worm-eat stories of old times:
And he, like some imperious Maronist[k],
Conjures the Muses that they him assist.
Then strives he to bombast his feeble lines
With far-fetch'd phrase; 10
And maketh up his hard-betaken tale
With strange enchantments, fetch'd from darksome vale,
Of some Melissa[l], that by magic doom
To Tuscan's soil transporteth Merlin's tomb.
Painters and Poets, hold your ancient right: 15
Write what you will, and write not what you might:
Their limits be their list; their reason, will.
But if some painter, in presuming skill,
Should paint the stars in centre of the earth,
Could ye forbear some smiles, and taunting mirth? 20
But let no rebel Satire[m] dare traduce
Th' eternal legends of thy Fairy Muse,
Renowmed[n] Spenser: whom no earthly wight
Dares once to emulate, much less dares despight.

that the English Iambic is written with little trouble, and seems rather a spontaneous effusion, than an artificial construction.—WARTON. He soon after condemns such licentious fictions as occur in Orlando Furioso.—ELLIS. Yet, in his Postscript, he speaks pretty decisively against rhyme, at least as applicable to satire:—"the fettering together the series of the verses, with the bonds of like cadence or desinence of rhyme, which if it be unusually abrupt, and not dependent in sense upon so near affinity of words, I know not what a loathsome kind of harshness and discordance it breedeth to any judicial ear, &c."—PRATT.

[k] *Maronist;* an imitator of Virgil.—MAITLAND.

[l] *Melissa;* a sorceress of early romance, whose agency is used by Ariosto, in the *Orlando Furioso* (c. iii. v. 10. and c. xxvi. v. 39.), for the purpose of removing Merlin's tomb from Wales to Tuscany.—MAITLAND. The Orlando had just then been translated by Harrington in a most licentious manner.—SINGER. Compare Warton's Observations on the Fairy Queen, i. 37.—ELLIS.

[m] The poet here suddenly checks his career, and retracts his thoughtless temerity in presuming to blame such themes as had been immortalized by the Fairy Muse of Spenser.—WARTON.

[n] *Renowmed;* a variety in the orthography of *renowned*, which frequently occurs in the early editions of Spenser's works.—MAITLAND.

[o] Guillaume Salluste, Seigneur du Bartas, the translation of whose "Semaines" was once popular, and to which Hall prefixed Commendatory Verses.—ELLIS.

[p] The Book, to which this Satire alludes, is the "Mirrour of Magistrates:" in which poem many of the most eminent characters in English History are introduced, relating their own misfortunes. It was originally written by Thomas Sackville, first Lord Buckhurst, about 1557; and was afterwards digested anew, and continued by several of the greatest wits of the Eliza-

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Sallust of France[o], and Tuscan Ariost, 25
Yield up the laurel garland ye have lost:
And let all others willow wear with me,
Or let their undeserving temples bared be.

SATIRE V.[p]

ANOTHER[q], whose more heavy-hearted saint
Delights in naught but notes of rueful plaint,
Urgeth his melting Muse, with solemn tears,
Rhyme of some dreary fates of luckless peers.
Then brings he up some branded whining ghost[r], 5
To tell how old misfortunes had him toss'd.
Then must he ban the guiltless fates above,
Or fortune frail, or unrewarded love.
And when he hath parbrak'd[s] his grieved mind,
He sends him down where erst he did him find, 10
Without one penny to pay Charon's hire,
That waiteth for the wand'ring ghost's retire.

bethan age.—ELLIS. For a detailed account of its contents, see Warton's *History of English Poetry*, vol. iii. p. 209-282.—MAITLAND.

[q] It is undoubtedly our author Hall, whom Marston abuses in his Book iii. Satire 10, for affecting to censure the Mirror for Magistrates:—

> "Fond censurer! why should those MIRRORS seeme
> So vile to thee? which better judgments deeme
> Exquisite then, and in our polished times
> May run for sencefull tollerable lines?
> What, not *mediocria firma* from thy spight?
> But must thy enuious hungry fangs need light
> On MAGISTRATES' MIRROR? must thou needs detract,
> And striue to worke his antient honor's wrack?
> What, shall not Rosamond, or Gaueston,
> Ope their sweet lips without detraction?
> But must our modern crittick's enuious eye," &c.—WARTON.

[r] A variety of ghosts are introduced in the *Mirror for Magistrates*, whom the poet sends back to hell without a penny to pay Charon for their passage over the river Styx.—MAITLAND.

[s] *Parbrak'd*,—i. e. sickened to vomiting. Spenser, Book I. Canto i. v. 20, has—

> "Her filthy *parbreake* all the place defiled has."

See Mr. Todd's note. In the old translation of the Bible, edit. 1569, at Prov. xxv. 16. we read, "If thou findest honey, eate so much as is sufficient for thee, lest thou be over full, and *perbrake* it out agayne."—PRATT. Thus, in Horman's 'Vulgaria,' 1519, "The Egyptians healed all diseases with fastynge and castynge, *parbrakyng* or vomytte." The 'versus *ructari*' of Horace, is rendered to '*belch* verses,' by the old translators.—SINGER.

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SATIRE VI.

ANOTHER scorns the homespun thread of rhymes[t],
Match'd with the lofty feet of elder times:
Give me the number'd verse that Virgil sung,
And Virgil's self shall speak the English tongue:
"Manhood and garboils shall he chaunt" with changed feet, 5
And head-strong dactyls making music meet:
The nimble dactyls, striving to outgo
The drawling spondees, pacing it below;
The lingering spondees, labouring to delay
The breathless dactyls with a sudden stay[u]. 10

[t] *Another scorns the home-spun thread of rhymes, &c. &c.*
Alluding to a servile imitation of Latin verse, in which the mistaken zeal of pedantry had engaged, and for which some of the finest poets of the Elizabethan age would have rejected rhyme. Mr. Warton thought that the hexametrical translation of Virgil to which Hall alluded was Webb's Translation of the Bucolics: but it would rather seem to be Stanihurst's Translation of the Æneid, 8vo. 1579: for Hall, in his fifth line, says,—

"*Manhood and garboils shall he chaunt* with changed feet;"

and Stanihurst's fifth line of the First Æneid runs thus,—

"*Now manhood and garboils I chaunt*, and martial horror."—ELLIS.

Garboile; an uproar or commotion; from *garbouille*, Fr.—MAITLAND.

[u] These four lines exhibit the earliest specimen of representative harmony, which I remember to have met with.—ELLIS.

[x] Chapman, in his Hymn to Cynthia, 1595, says,—

"Sweet poesie
Will not be clad in her supremacie
With those strange garments (Rome's hexameters),
As she is English; but in right prefers
Our native robes, put on with skilful hands,
English heroicks."

Warton justly observes, that Hall's own verses on this subject are a proof that English verse wanted to borrow no graces from the Roman.—SINGER.

[y] Vid. Gascoigne *on Versification*.—MAITLAND.

[z] In this Satire, Hall laughs at the hexametrical versification of the Roman prosody, so contrary to the genius of our language, then lately introduced into English poetry by Stanihurst, the translator of Virgil, who had found imitators of no less rank than Spenser and Sidney, not to mention Puttenham, Gabriel Harvey, and others. Nash, in his preface to Greene's Arcadia, has also levelled his shaft at Stanihurst, "whose heroical poetry infired, I should say inspired, with hexameter furye, recalled to life whatever hissed barbarisme hath been buried this hundred yeare; and revived by his ragged quill such carterly varietie, as no hedge plowman in a countrie but would have held as the extremitie of clownerie." Stanihurst in one of his descriptions of a tempest from Virgil has the following passage, which Hall ridicules:—

"Rounce robble hobble,
Of ruff raff roaring with thwick thwack thurlery bouncing."

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Who ever saw a colt wanton and wild,
Yoked with a slow-foot ox on fallow field,
Can right areed how handsomely besets
Dull spondees with the English dactylets[x].
If Jove speak English in a thund'ring cloud, 15
"Thwick thwack, and riff raff[y]," roars he out aloud.
Fie on the forged mint that did create
New coin of words never articulate[z].

SATIRE VII.[a]

GREAT is the folly of a feeble brain,
O'errul'd with love, and tyrannous disdain.

And in another place,—

"Loud dub a dub tabering with frapping rip rap of Etna."

In other passages we meet with such expressions as the following, "Cockney cupido," a 'dandiprat hopthumb.' We have also the *blubbering* Andromache, whom he describes as "stuttering and stammering to fumble out an answer to her sweeting, delicat Hector." Other epithets are, 'rufflery rumboled,'—'great bouncing rumbelo thundering.' In short, 'when Virgil had passed through Stanihurst, it would puzzle all the philosophers of Laputa to extract from what came out one particle of what had gone in.' Gabriel Harvey wrote some hexameter verses, which he entitles *Encomium Lauri*, in which were the following lines :—

"What might I call this tree? A laurell? O bonny laurell,
Needs to thy bowes will I bow this knee, and vayle my bonetto."

Which Nash thus happily burlesques :—

"O thou wether-cocke, that stands on the top of All Hallow's,
Come thy waies down if thou darst for thy crowne, and take the wall on us."

"The hexameter verse (says Nash), I graunt to be a gentleman of an auncient house (so is many an English beggar); yet this clyme of ours hee cannot thrive in; our speech is too craggy for him to set his plough in; hee goes twitching and hopping in our language, like a man running upon quagmires, up the hill in one syllable, and down the dale in another, retaining no part of that stately smooth gait which hee vaunts himself with among the Greeks and Latins."—SINGER.

[a] The false and foolish compliments of the sonnet writer, are the object of the seventh Satire. He judges it absurd, that the world should be troubled with the history of the smiles or frowns of a lady; as if all mankind were deeply interested in the privacies of a lover's heart, and the momentary revolutions of his hope and despair.—WARTON.

In Hall's time, Sonnets to Beauty were embarrassed by wit and fancy. They were ceremonious and strained; abounded in laboured and affected gallantries, were replete with combinations of contrarieties, and marked by complaints which moved no compassion.—ELLIS.

The innumerable quantity of "excellent conceitfull" amatory sonnets, poured forth at that period, might well call forth the animadversion of the satirist; volumes teaming with the praises or complaints of the would-be

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For love, however in the basest breast
It breeds high thoughts that feed the fancy best;
Yet is he blind, and leads poor fools awry, 5
While they hang gazing on their mistress' eye,
The love-sick poet, whose importune[b] prayer
Repulsed is, with resolute despair
Hopeth to conquer his disdainful dame,
With public plaints of his conceived flame. 10
Then pours he forth, in patched sonettings,
His love, his lust, and loathsome flatterings:
As though the staring world hang'd on his sleeve,
When once he smiles, to laugh; and when he sighs, to grieve.
Careth the world, thou love, thou live, or die? 15
Careth the world how fair thy fair one be?
Fond wit-wal[c], that wouldst load thy witless head
With timely horns, before thy bridal bed!
Then can he term his dirty ill-fac'd bride,
Lady, and queen, and virgin deified: 20
Be she all sooty-black, or berry-brown,
She's white as morrow's milk, or flakes new blown.

lover and poet to his Celia, his Diana, his Diella, &c. But, perhaps, this points more particularly to Henry Lok's Love Complaints, then just published, with the legend of Orpheus and Eurydice. Lok is thought to be the subject of Hall's satire in other places.—SINGER.

[b] *Importune;* constantly recurring, unseasonable: from *importun*, old Fr.—MAITLAND.

[c] *Wit-wal.* This should, apparently, be *wittol*, a tame cuckold. A Saxon word, from *witan*, to know; or, as Philips says in his World of Words, "*Wittall*, a cuckold that wits all, i. e. knows all: i. e. knows that he is so." The *Witwall* was a bird, by some taken for the Green-finch or Canary-bird; others relate of it, "that if a man behold it, that hath the yellow jaundice, he is presently cured, and the bird dieth." I have not altered the orthography of the word, as it may stand for wite-well, i. e. know well. I find Skelton spells this word *wit-wold*.—SINGER.

Ford, in the Merry Wives of Windsor, reflects on himself, as conscious of his own injury, under the opprobrious epithet of "*wittol-cuckold!*" which Mr. Malone explains as "one who knows his wife's falsehood, and is contented with it:—from *wittan*, Sax. to know." In Book iv. Sat. 1, our author seems to use *wit-old* in much the same sense:—

"That he, base wretch, may clog his *wit-old* head,
And give him hansell of his Hymen-bed."—PRATT.

[d] In this Satire he insinuates his disapprobation of sacred poetry, and the metrical versions of Scripture, which were encouraged and circulated by the Puritans. He glances at Robert Southwell's *Saint Peter's Complaint*, in which the Saint *weeps pure Helicon*, published in 1597, and the same writer's *Funeral Tears of the two Maries*. He then ridicules Markham's *Sion's Muse*, a translation of Solomon's Song.—WARTON. For an account of Sion's Muse, see *History of English Poetry*, vol. iii. p. 318.—PRATT.

[e] "Procul, O procul este, profani."
VIRGIL. Æn. VI. 258.—ELLIS.

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And though she be some dunghill drudge at home,
Yet can he her resign some refuse room
Amidst the well-known stars; or, if not there, 25
Sure will he saint her in his Calendar.

SATIRE VIII.[d]

HENCE, ye profane[e]: mell not with holy things,
That Sion's Muse from Palestina brings.
Parnassus is transform'd to Sion-hill,
And Jewry-palms[f] her steep ascents doon fill.
Now good St. Peter[g] weeps pure Helicon, 5
And both the Mary's make a music moan[h]:
Yea, and the prophet of the heav'nly lyre,
Great Solomon[i], sings in the English quire;
And is become a new-found sonnetist,
Singing his love, the holy spouse of Christ: 10
Like as she were some light-skirts of the rest,
In mightiest inkhornisms[k] he can thither wrest.

[f] *Jury-palms.* The first edition reads *Iury-Palmes*, which the Oxford Editor converted into *iv'ry-Palms;* but of the meaning which he affixed to the word I can form no notion: whereas *Jury-palms*, or the Palm-trees of Judea, is in perfect harmony with the figure adopted by our Satirist. Book IV. Sat. 3. has the same allusion:—

"The palm doth rifely rise in Jury field."—PRATT.

[g] Father Southwell's "St. Peter's Complaint," was originally published in 1595: reprinted in small 4to. 1615; and again, in 1620, in 12mo.—ELLIS. "The Song of Mary the Mother of Christ," and "The Lamentations of Mary Magdalene for the Loss of her Master Jesus," were both printed anonymously, in 4to., as early as 1601, and perhaps earlier.—H.

[h] Spenser, in his Teares of the Muses, l. vi. has—

"Music of heart-breaking moan."—ELLIS.

[i] The censure of Hall is here levelled at "The Poem of Poems, or SION'S MUSE: containing the Divine Song of King Solomon, divided into Eight Eclogues." London, 1596, 16mo. The author signs his Dedication, (which is addressed to the *Sacred Virgin, Divine* Mistress Elizabeth Sydney, sole Daughter of the *ever-admired* Sir Philip Sydney,) with the initials J. M. These initials, which are subscribed to many pieces in ENGLAND'S HELICON, signify Jarvis, or Iarvis, Markham.—WARTON.

[k] *Inkhorn-terms;* affected phrases or studied expressions that savoured of the ink-horn. It was a favourite phrase of the old writers. *Inkhornisms* has the same meaning, the word being probably coined by Hall from the former. "*Pedantaggine*, used for fond selfe-conceit or idiotism, in using *ink-pot tearmes* or phrases." (See Florio and Nares.)—SINGER. This term is lauded by Pinkerton, in his "Letters of Literature," p. 80, as a phrase of much felicity: but it was not Hall's coinage. See Wilson's Rhetoric, 1553, fol. p. 82.—PARK.

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Ye Sion Muses shall, by my dear will,
For this your zeal and far-admired skill,
Be straight transported from Jerusalem, 15
Unto the holy house of Bethlehem[l].

SATIRE IX.

Envy, ye Muses, at your thriving mate,
Cupid hath crowned a new Laureat[m]:
I saw his statue gaily tired in green,
As if he had some second Phœbus been;
His statue trimm'd with the Venerean tree[n], 5
And shrined fair within your sanctuary.
What, he, that erst to gain the rhyming goal,
The worn recital-post[o] of capitol,
Rhymed in rules of stewish ribaldry,
Teaching experimental bawdery? 10

[l] *Bethlehem;* a religious house in London, which was afterwards converted into an hospital for lunatics. Hence the general term *bedlam* is derived.—Maitland. But for this abuse of the divine Sonnetteers, Marston not inelegantly retorts against Hall, in his Fourth Satire:—

"Come daunce, ye stumbling Satyres, by his side,
If he list once the Syon Muse deride.
Ye Granta's white nymphs come, and with you bring
Some sillabub, whilst he does sweetly sing
'Gainst Peter's Teares, and Marie's mouing Moane,
And, like a fierce enraged boare, doth foame
At Sacred Sonnets, O daring hardiment!
At Bartas' sweet Semaines raile impudent:
At Hopkins, Sternhold, and the Scottish King,
At all Translators that do striue to bring
That stranger language to our vulgar tongue, &c."—Warton.

The four first lines of Marston are a parody on the 17th stanza of Hall's Defiance to Envy.—H.

[m] Warton supposed that this Satire pointed at Robert Greene, who practised the vices which he so freely displayed in his writings: but Greene died three or four years before the publication of these Satires, and it seems more probable that some living writer was aimed at. "But why (says Warton) should we be solicitous to recover a name, which indecency, most probably joined with dulness, has long ago deservedly delivered to oblivion? Whoever he was, he is surely unworthy the elegant lines which open this Satire."—"The poet proceeds with a liberal disdain, and with an eye on the stately buildings of the university, to reprobate the Muses for this unworthy profanation of their dignity. His execration of the infamy of adding to the mischiefs of obscenity, by making it the subject of a book, is strongly expressed. Our poets, too frequently the children of idleness, too naturally the lovers of pleasure, began now to be men of the world, and affected to mingle in the dissipations and debaucheries of the metropolis. To support a popularity of character, not so easily attainable in the obscurities of retirement and study, they frequented taverns, became libertines and buffoons, and exhilarated the circles of the polite and the profligate. Their way of life gave the colour to their writings: and what had been the favourite topic of conversation, was sure to please when recommended by the graces of poetry. Add to this,

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Whiles th' itching vulgar, tickled with the song,
Hanged on their unready poet's tongue.
Take this, ye patient Muses; and foul shame
Shall wait upon your once profaned name.
Take this, ye Muses, this so high despite, 15
And let all hateful luckless birds of night,
Let screeching owls nest in your razed roofs,
And let your floor with horned satyrs' hoofs
Be dinted[p] and defiled every morn,
And let your walls be an eternal scorn. 20
What if some Shoreditch[q] fury should incite
Some lust-stung lecher: must he needs indite
The beastly rites of hired venery,
The whole world's universal bawd to be?
Did never yet no damned libertine, 25
Nor elder heathen, nor new Florentine[r],
Though they were famous for lewd liberty,
Venture upon so shameful villany.

that poets now began to write for hire, and a rapid sale was to be obtained at the expense of the purity of the reader's mind." The author of the Return from Parnassus, 1606, says of Drayton, a true genius, "However, he wants one true note of a poet in our times, and that is this, he cannot swagger it well in a tavern." Harrington has an Epigram on the Venality of Poets, Book i. Epig. 40:—

"Poets hereafter for pensions need not care,
Who calls you beggars, you may call them lyers;
Verses are grown such merchantable ware,
That now for sonnets sellers are and buyers."—SINGER.

[n] *Venerean tree;* the myrtle.—MAITLAND.

[o] It was a common practice of the Roman poets to recite their compositions in public, and previous notice of such exhibitions was given by placards attached to pillars in different parts of the city. To this the ancient Scholiast alludes, in the following observation upon a well-known passage in the *Ars Poetica* of Horace, l. 373. "In columnis autem *Poetæ ponebant πιττάκια, indicantes quo die recitaturi essent.*" In the Capitol there was a public library, with which it is apparently the poet's design to connect the *recital-post.* Vid. Lipsii *Syntagma de Bibliothecis*, cap. vii.—MAITLAND.

[p] *Dinted;* marked, impressed. Frequently used by Spenser, and the old writers.—PRATT.

[q] *Shoreditch* was one of the outskirts of the town, where the stews or brothels abounded. Thus in 'The Letting of Humours Blood in the Head Vaine,' Satires, by S. R. 1600:—

"Some coward gull,
That is but champion to a *Shoreditch* drab."

And Marston, in his fourth satire of the first book,—

"He'll cleanse himselfe to *Shoreditch* purity."

Shoreditch, Southwark, Westminster, and Turnball Street, Clerkenwell, were all noted places of the same kind.—SINGER.

[r] The Oxford Editor refers this to Peter Aretine.—PRATT. The allusion seems rather to be general.—MAITLAND.

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Our Epigrammatarians, old and late,
Were wont be blam'd for too licentiate. 30
Chaste men, they did but glance at Lesbia's deed[s],
And handsomely leave off with cleanly speed.
But arts of whoring, stories of the stews,
Ye Muses, will ye bear, and may refuse?
Nay, let the Devil, and St. Valentine[t], 35
Be gossips to those ribald rhymes of thine.

[s] Hall gives the name of *Lesbia* to Sappho, who was a native of Lesbos, and is said to have been addicted to *tribadism*, a vicious propensity attributed to the women of that island, and frequently alluded to by the ancient epigrammatists. Vid. Martial, Lib. I. *Epigr.* 91; also Luciani *Dialogi Meretricii*, Ed. Hemsterhusii, tom. III. p. 289.—MAITLAND.

[t] *The Devil and Saint Valentine.* The name of this saint is generally connected with love or gallantry. St. Valentine is, therefore, introduced to denote the subject, and the Devil to denote the character, of the *new laureat's* rhymes:—they relate to love, but to such love as the Devil approves.—MAITLAND.

END OF THE FIRST BOOK.

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SATIRES.

BOOK II.

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PROLOGUE.

Or been the manes of that Cynic spright [a]
Cloth'd with some stubborn clay, and led to light?
Or do the relique ashes of his grave
Revive, and rise from their forsaken cave?
That so, with gall-wet words and speeches rude,
Controls the manners of the multitude?
Envy belike incites his pining heart,
And bids it sate itself with others' smart.
Nay, no despite: but angry Nemesis [b],
Whose scourge doth follow all that doon amiss:
That scourge I bear, albe in ruder fist,
And wound, and strike, and pardon whom she list.

[a] *That Cynic spright;* Diogenes.—Maitland.

[b] "Dea scelerum ultrix, Jovis et Necessitatis, vel Oceani et Noctis, filia, puniens immoderatos et impudentes; unde ejus iram deprecabantur, qui loquebantur de se."—*Hoffmanni Lexicon*, voc. *Nemesis*.—Maitland.

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SATIRES.

BOOK THE SECOND.

SATIRE I.[a]

For shame! write better, Labeo, or write none;
Or better write, or, Labeo, write alone.
Nay, call the Cynic[b] but a witty fool,
Thence to abjure his handsome drinking-bowl;
Because the thirsty swain, with hollow hand, 5
Convey'd the stream to wet his dry weasand[c].
Write they that can, though they that cannot do:
But who knows that, but they that do not know?
Lo! what it is that makes white rags so dear,
That men must give a teston[d] for a queare[e]: 10
Lo! what it is that makes goose-wings so scant,
That the distressed sempster did them want[f]:

[a] This Satire is properly a continuation of the last. In it our author continues his just and pointed animadversions on immodest poetry, and hints at some pernicious versions from the Facetiæ of Poggius, and from Rabelais.—Warton. He seems to have had the First Satire of Persius in view.—Ellis.

[b] It is related of Diogenes, "that seeing a boy drink water in the hollow of his hand, he took his little cup out of his wallet, and threw it away, saying, *The boy outwent him in frugality.*" Stanley's *History of Philosophy*, Ed. 1701, p. 285.—Maitland.

[c] *Weasand;* the throat: from the Saxon.—Maitland.

[d] *Teston,* or *testerne;* a piece of money of the value of ten-pence, as appears from the following passage in one of Latimer's Sermons, quoted by Mr. Holt White, in Reed's Shakspeare, Vol. IV. p. 188: "They brought him a *denair*, a piece of their current coyne that was worth *ten of our usual pence; such another piece as our testerne.*"—Pratt. The coin derived its name from *teste*, old Fr. for a head; as having a head stamped upon it.—Maitland.

[e] *Queare;* a quire of paper, a book; from *kiver*, Isl., or *quayer*, old Fr.—Maitland.

[f] The English Juvenal of the present day embalms this passage in his celebrated Satire:—

> "Hall could lash with noble rage
> The purblind patron of a former age;
> And laugh to scorn the eternal sonnetteer,
> Who made goose-pinions and white rags so dear."
>
> *Gifford's Baviad.*—Park.

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So lavish Ope-tide[g] causeth fasting Lents,
And starveling famine comes of large expense.
Might not (so they were pleas'd that been above) 15
Long paper-abstinence our dearth remove?
Then many a Lollard[h] would in forfeitment
Bear paper-faggots o'er the pavement.
But now men wager who shall blot the most,
And each man writes. *There's so much labour lost.* 20
That's good, that's great: nay, much is seldom well:
Of what is bad, a little's a great deal.
Better is more: but best is nought at all.
Less is the next, and lesser criminal.
Little and good, is greatest good save one: 25
Then, Labeo, or write little, or write none.
Tush! but small pains can be, but little art,
To load full dry-vats[i] from the foreign mart,
With folio volumes, two to an ox-hide[k]:
Or else, ye pamphleteer, go stand aside; 30
Read in each school, in every margent coted,
In every catalogue for an author noted,
There's happiness well given and well got:
Less gifts, and lesser gains, I weigh them not.
So may the giant roam and write on high, 35
Be he a dwarf that writes not there as I.
But well fare Strabo[l], which, as stories tell,
Contriv'd all Troy within one walnut-shell.

[g] *Ope-tide;* the early spring, the time of opening.—MAITLAND. The word perhaps signifies profusion, an open-house.—ELLIS. By *Ope-tide* was meant, in all probability, *Shrove-tide;* the Carnival of the Roman Church: which is, in most Popish countries, a time of unusual liberty; in recompence, as it were, of the abstinence which is to be encountered during the subsequent Lent. Our author uses it elsewhere, in contradistinction to Lent. See Sermon XXXIII. *The Mischief of Faction:* "There is an Ope-tide, by his allowance, as well as a Lent."—PRATT.

[h] Lollard was a name given to the early English Reformers, and Hall here alludes to their practice of bearing the faggots to the stake, at which they were to be burned.—MAITLAND.

[i] *Dry-vats.* Cowell, in his *Interpreter*, explains *fat* to be "a great wooden vessell, which among brewers in London is ordinarily used at this day, to measure mault by, containing a quarter, (or eight bushels,) which they have for expedition in measuring." *Fat* is synonymous with *Vat.* They are both derived from Saxon, and the latter is interpreted by Todd to mean, *a vessel into which anything is put for the purpose of fermenting.*—MAITLAND.

[k] *Two to an ox-hide;* that is, requiring an *ox-hide* to bind two of the volumes.—MAITLAND.

[l] Hall borrows this illustration from the following passage in Pliny's *Natural History.* "Oculorum acies vel maximè fidem excedentia invenit exempla. In nuce inclusam Iliada, Homeri carmen, in membranâ scriptum, tradidit Cicero. Idem, fuisse qui perviderat CXXXV. m. passuum; huic et nomen M. Varro reddidit, STRABONEM vocatum: solitum autem Punico bello, à Lilybæo, Siciliæ promontorio, exeunte classe e Carthaginis portu,

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His curious ghost now lately hither came;
Arriving near the mouth of lucky Tame, 40
I saw a pismire struggling with the load,
Dragging all Troy home towards her abode.
Now dare we hither, if he durst appear,
The subtile stithy-man[m] that liv'd whilere:
Such one was once[n], or once I was mistaught, 45
A smith at Vulcanus' own forge up brought,
That made an iron chariot so light,
The coach-horse was a flea in trappings dight:
The tameless steed could well his waggon wield,
Through downs and dales of the uneven field. 50
Strive they, laugh we: meanwhile the black story[o]
Passes new Strabo, and new Strabo's Troy.
Little for great; and great for good; all one:
For shame! or better write, or, Labeo, write none.
But who conjur'd this bawdy Poggie's[p] ghost 55
From out the stews of his lewd home-bred coast:
Or wicked Rablais' drunken revellings,
To grace the misrule of our tavernings[q]?
Or who put bays into blind Cupid's fist,
That he should crown what laureats him list? 60
Whose words are those, to remedy the deed,
That cause men stop their noses when they read?
Both good things ill, and ill things well; all one:
For shame! write cleanly, Labeo, or write none.

etiam numerum navium dicere." Plinii *Natur. Hist.* Lib. VII. Cap. 21.—MAITLAND.

[m] *Stithy*-man; i. e. *anvil*-man, or *smith*: the word is still used in the northern counties. See Reed's Shakespeare, vol. xv. 422. xviii. 191. And, I can add, in the midland; as I have frequently heard it in Birmingham. —PRATT.

[n] Pliny seems also to have furnished the poet with the materials, out of which this passage has been wrought. After mentioning an ingenious artist, who fabricated an ant of inconceivable smallness, in ivory, he proceeds thus: "Myrmecides quidem in eodem genere inclaruit; à quo quadrigam ex eâdem materiâ, quam musca integeret alis, fabricatam; et navem, quam apicula pennis absconderet." Plinii *Natur. Histor.* ut sup.—MAITLAND.

[o] *The black story*; the poet's own Satires. In another place he speaks of the *black bronds* of Satire.—MAITLAND.

[p] Alluding to an English translation of the *Facetiæ* of Poggio, a work remarkable for indelicacy.—MAITLAND.

[q] By *tavernings*, he means the increasing fashion of frequenting taverns, which seem to have multiplied with the playhouses. As new modes of entertainment sprang up, and new places of public resort became common, the people were more often called together, and the scale of convivial life in London was enlarged. From the playhouse they went to the tavern.—WARTON. The ordinaries were also places of great and fashionable resort: but the modern reader is now well acquainted with the habits of the gallants of the time, from the admirable picture drawn by the masterly hand of the author of the Fortunes of Nigel. One of the chapters of the Gul's Hornbook is, "How a gallant should behave himself in a tavern."—SINGER.

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SATIRE II.[r]

To what end did our lavish ancestors
Erect of old these stately piles of ours?
For threadbare clerks, and for the ragged Muse,
Whom better fit some cotes of sad secluse?
Blush, niggard age, and be asham'd to see 5
These monuments of wiser ancestry.
And ye, fair heaps, the Muses' sacred shrines,
(In spite of time and envious repines)
Stand still, and flourish till the world's last day,
Upbraiding it with former love's decay[s]. 10
Here may ye, Muses, our dear sovereigns,
Scorn each base lordling[t] ever you disdains;
And every peasant churl, whose smoky roof
Denied harbour for your dear behoof.
Scorn ye the world, before it do complain, 15
And scorn the world that scorneth you again:
And scorn contempt itself, that doth incite
Each single-sol'd squire[u] to set you at so light.
What needs me care for any bookish skill,
To blot white papers with my restless quill; 20
Or pore on painted leaves, and beat my brain
With far-fetch'd thought; or to consume in vain
In latter even, or midst of winter nights,
Ill smelling oils, or some still-watching lights.

[r] In this Satire, he celebrates the wisdom and liberality of our ancestors, in erecting magnificent mansions for the accommodation of scholars, which yet at present have little more use than that of reproaching the rich with their comparative neglect of learning. The verses have much dignity, and are equal to the subject.—WARTON.

[s] *Love's decay;* decay of learning.—MAITLAND.

[t] The relative *who* is here omitted.—ELLIS.

[u] A *single-soled shoe* was a common, cheap shoe: hence a *single-soled squire* was a low, contemptible fellow.—PRATT. *Single-soled*, or *single-souled*, like *single-witted*, was used by our ancestors to designate *simplicity*, *silliness*. It is a very ancient expression. Thus in Horman's Vulgaria, 1519, "He is a good *sengyll-soul*, and can do no harm; *est doli nescius*." The commentators on Shakspeare have made strange work of this phrase with their conjectures. Romeo says, "O *single-soled* jest, solely singular for the singleness." Decker, in his Wonderful Year, has a "*single-sole* fidler:" and Taylor, the water-poet, "a *single-soal'd* gentlewoman of the last edition." So in Stephens's World of Wonders, 1607, "I will allege some rare examples of *simple* Sir John's; that is, of such as are not monks, but *single-soled* priests." p. 179. The fact is, that *single* and *simple* were ancient synonymes.—SINGER.

[x] *Forwent.* This word is from the verb *to forwend*, meaning, *to go before;* but Hall apparently uses *forwent* in the sense of *forsaken*.—MAITLAND. I have not traced the word elsewhere.—SINGER.

[y] The first edition reads *eniternall*, which appears to me to be an error of

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Let them, that mean by bookish business 25
To earn their bread, or hopen to profess
Their hard-got skill, let them alone, for me,
Busy their brains with deeper bookery.
Great gains shall bide you sure, when ye have spent
A thousand lamps, and thousand reams have rent 30
Of needless papers; and a thousand nights
Have burned out with costly candle-lights.
Ye palish ghosts of Athens, when at last,
Your patrimony spent in witless waste,
Your friends all weary, and your spirits spent, 35
Ye may your fortunes seek, and be forwent[x]
Of your kind cousins, and your churlish sires,
Left there alone, midst the fast-folding briers.
Have not I lands of fair inheritance,
Deriv'd by right of long continuance 40
To firstborn males; so list the law to grace
Nature's first-fruits in eviternal[y] race?
Let second brothers, and poor nestlings,
Whom more injurious Nature later brings
Into the naked world; let them assaine[z] 45
To get hard pennyworths with so bootless pain.
Tush! what care I to be Arcesilas,
Or some sad Solon[a], whose deed-furrowed face,
And sullen head, and yellow-clouded sight,
Still on the stedfast earth are musing pight[b]; 50
Mutt'ring what censures their distracted mind
Of brainsick paradoxes deeply hath defin'd:

the press for *eviternall.* The edition of 1602 alters it to *an eternal*, and is followed by the Oxford editor. *Eviternal* is elsewhere used by our author: as, "The angels are truly existing, spiritual, intelligent, powerful, *eviternal* creatures." Mystery of Godliness, Sect. 9: again, "In a constant state of *eviternal* evenness." Remedy of Profaneness.—PRATT.

[z] *Assaine;* attempt: from *assaier*, old Fr.—MAITLAND.

[a] He concludes his complaints of the general disregard of the literary profession, with a spirited paraphrase of that passage of Persius,—

> "Quod satis est, sapio mihi: non ego curo
> Esse quod Arcesilas, ærumnosique Solones,
> Obstipo capite, et figentes lumine terram,
> Murmura cùm secum et rabiosa silentia rodunt,
> Atque exporrecto trutinantur verba labello,
> Ægroti veteris meditantes somnia:" Sat. iii. 78–83.

where the philosophy of the profound Arcesilaus, and of the *ærumnosi Solones*, is proved to be of so little use and estimation.—WARTON.

[b] *Pight* is set, placed, fixed. It is explained thus by Bullokar in his Expositor, 1616.—SINGER. Often found in Spenser. Shakespeare thus uses it:—

> "When I dissuaded him from his intent,
> And found him *pight* to do it." Lear, Act ii. Sc. 1.

See Reed, vol. xvii. 387.—PRATT.

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Or of Parmenides[c], or of dark Heraclite[d],
Whether all be one, or aught be infinite?
Long would it be, ere thou hast purchase[e] bought, 55
Or wealthier wexen by such idle thought.
Fond fool! six feet shall serve for all thy store;
And he that cares for most, shall find no more.
We scorn that wealth should be the final end,
Whereto the heav'nly Muse her course doth bend: 60
And rather had be pale with learned cares,
Than paunched[f] with thy choice of changed fares.
Or doth thy glory stand in outward glee?
A lave-ear'd[g] ass with gold may trapped be.
Or if in pleasure? live we as we may; 65
Let swinish Grill[h] delight in dunghill clay.

SATIRE III.[i]

Who doubts? the laws fell down from heaven's height,
Like to some gliding star in winter's night?
Themis[k], the scribe of God, did long agone
Engrave them deep in during marble-stone.

[c] Parmenides; a philosopher of the Eleatic sect, who flourished 500 years before Christ.—MAITLAND.

[d] Heraclitus was the founder of a school of philosophy, remarkable for the obscurity and severity of its tenets. He received the epithet of ὁ σκοτεινος, *ob obscuram linguam.* Vid. Lucret. lib. i. v. 559, et seq.—MAITLAND.

[e] *Purchase* here means *gain, profit;* a sense in which it is used by Ben Jonson, in his Devil is an Ass, Act i. Sc. 1:—

"I will share, sir,
In your sports only, nothing in your *purchace.*"

It is a very old sense of the word; for, in the metrical prophecy attributed to Chaucer, it has the same meaning:—

"Lecherie is holdin as privy solas,
And robberie as fre *purchas* (i. e. fair *gain*)."

So in Shakspeare's first part of King Henry IV. Act ii. Sc. 2:—

"Give me thy hand, thou shalt have a share in our *purchase,* as I am a true man."—SINGER.

[f] *Paunched* is here used for crammed, stuffed, full-paunched.—SINGER.

[g] *Lave-eared* is *lap, long,* or *flap-eared.* Hall elsewhere uses *laving* for lapping, or flapping. It is perhaps derived from *Layvers,* which Bullokar explains *thongs of leather.*—SINGER.

[h] *Gryllus* is one of Ulysses's companions, transformed into a hog by Circe, who refuses to be restored to his human shape. But perhaps the allusion is immediately to Spenser's Fairy Queen, II. xii. 80.—WARTON.

[i] In this Satire, the poet laments the lucrative injustice of the law, while ingenious science is without emolument or reward.—WARTON.

[k] *Themis;* the daughter of *Cœlus* and *Terra;* a goddess, who, as the poets feign, first taught men justice.—MAITLAND.

[l] An evident allusion to Pharoah's dream, recorded in Gen. xli. 1–4.—H.

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And cast them down on this unruly clay, 5
That men might know to rule and to obey.
But now their characters depraved bin
By them that would make gain of others' sin.
And now hath wrong so mastered the right,
That they live best that on wrong's offal light. 10
So loathly fly, that lives on galled wound,
And scabby festers inwardly unsound,
Feeds fatter with that pois'nous carrion,
Than they that haunt the healthy limbs alone.
Woe to the weal, where many lawyers be; 15
For there is sure much store of malady.
'Twas truly said, and truly was foreseen,
The fat kine are devoured of the lean[l].
Genus and Species long since barefoot went,
Upon their ten toes in wild wanderment[m]: 20
Whiles father Bartoll[n] on his footcloth[o] rode,
Upon high pavement[p] gaily silver-strow'd.
Each homebred science percheth in the chair,
While sacred arts grovel on the groundsel bare.
Since peddling[q] Barbarisms[r] 'gan be in request, 25
Nor classic tongues, nor learning found no rest.

[m] This is an allusion to an old distich, made and often quoted in the age of scholastic science:—

"Dat Galenus opes, dat Justinianus honores,
Sed Genus et Species cogitur ire pedes."

That is, the study of medicine produces riches, and jurisprudence leads to stations and offices of honour; while the professor of logic is poor, and obliged to walk on foot.—WARTON.

[n] *Father Bartoll, Bartholus*, or *Bartolo*, was Professor of Jurisprudence in the University of Bologna, in the fourteenth century; and was equally remarkable for his talents, his magnificence, and his liberality. Contemporary accounts are to be found of the gorgeous trappings of his horse, and of his scattering money among the people in his daily progress through the streets of Bologna.—MAITLAND. He was honoured by kings and emperors, and distinguished with the epithets of 'the star and luminary of lawyers,' 'the master of truth,' 'the guide of the blind,' 'the lanthorn of equity,' &c., but he now ranks among the deservedly forgotten quibblers of the middle ages.—SINGER.

[o] *Footcloth;* a sumpter-cloth, generally made of rich stuffs, and in the middle ages used almost exclusively by persons of great consideration.—MAITLAND.

[p] *Upon high pavement.* This means the middle of the street, which, in continental towns, where there is generally no side pavement, was the best paved part of the way, and therefore yielded to the most honoured persons. In Scotland it was called "the crown of the causeway."—MAITLAND.

[q] *Peddling;* by which a livelihood was gained.—MAITLAND.

[r] This expression refers to the rude diction of the early continental lawyers. The motto of Bartolus was, "*De* verbibus *non curat Jurisconsultus.*" [Comneni *Hist. Archigymn. Patav.* i. p. 200.] Alciatus and Cujacius had the merit of, in a great measure, banishing *barbarisms* from the science which they professed.—MAITLAND.

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The crouching client[s], with low-bended knee,
And many Worships, and fair flattery,
Tells on his tale as smoothly as him list,
But still the lawyer's eye squints on his fist; 30
If that seem lined with a larger fee,
Doubt not the suit, the law is plain for thee.
Tho[t] must he buy his vainer hope with price,
Disclout his crowns[u], and thank him for advice.
So have I seen in a tempestuous stowr[x], 35
Some brier-bush showing shelter from the show'r
Unto the hopeful sheep, that fain would hide
His fleecy coat from that same angry tide;
The ruthless brier, regardless of his plight,
Lays hold upon the fleece he should acquite[y], 40
And takes advantage of the careless prey,
That thought she in securer shelter lay.
The day is fair, the sheep would fare to feed,
The tyrant brier holds fast his shelter's meed,
And claims it for the fee of his defence; 45
So robs the sheep, in favour's fair pretence.

SATIRE IV.[z]

WORTHY were Galen to be weigh'd in gold,
Whose help doth sweetest life and health uphold;
Yet by St. Æsculape he solemn swore,
That for diseases they were never more,
Fees never less, never so little gain. 5
Men give a groat[a], and ask the rest again.
Groats-worth of health can any leech[b] allot?
Yet should he have no more, that gives a groat.

[s] The interview between the anxious client and rapacious lawyer, has humour well adapted to the characters at that time.—WARTON.

[t] *Tho*, for *then*, a remnant of the older language often used by Spenser, who, in common with Hall, affected archaisms. Warton misinterprets it—*yet even*; and the Oxford editor prints it as a contraction of *though*.

> "*Tho*, wrapping up her wreathed stern around,
> Lept fierce upon his shield, and her huge train
> All suddenly about his body wound." F. Q. I. i. 18.—SINGER.

[u] *Disclout his crowns*, is a humourous way of expressing the action of disbursing or taking his money out of his *clout*; that is, his bag or purse.—SINGER.

[x] Philips, in his World of Words, explains *stours*, *shocks* or *brunts*, which suits very well with the context, and much better with the meaning of Spenser in several places than distress, tumult, contention, fight, battle, &c. &c. by which his editors have explained it.—SINGER.

[y] *Acquite*; release. So Spenser, Book I. Canto vii. 52:—

> "For till I have *acquit* your captive knight."—PRATT.

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Should I on each sick pillow lean my breast,
And grope the pulse of every mangy wrest; 10
And spy out marvels in each urinal;
And rumble up the filths that from them fall;
And give a dose for every disease,
In prescripts long and tedious recipes;
All for so lean reward of art and me? 15
No horse-leech but will look for larger fee.
Meanwhile if chance some desp'rate patient die,
Com'n[c] to the period of his destiny:
(As who can cross the fatal resolution,
In the decreed day of dissolution?) 20
Whether ill tendment, or recureless pain,
Procure his death; the neighbours straight[d] complain,
Th' unskilful leech murder'd his patient
By poison of some foul ingredient.
Hereon the vulgar may as soon be brought 25
To Socrates his poison'd hemlock-draught,
As to the wholesome julap, whose receipt
Might his disease's ling'ring force defeat.
If nor a dram of treacle sovereign,
Or aqua-vitæ, or sugar-candian, 30
Nor kitchen cordials can it remedy,
Certes his time is come, needs mought he die.
Were I a leech, (as who knows what may be?)
The liberal man should live, and carle[e] should die:
The sickly lady, and the gouty peer, 35
Still would I haunt, that love their life so dear.
Where life is dear, who cares for coined dross?
That spent, is counted gain; and spared, loss:
Or would conjure the chymic mercury
Rise from his horse-dung bed, and upwards fly[f]; 40

[a] In this Satire he displays the difficulties and discouragements of the physician. Here we learn, that the *sick lady* and the *gouty peer* were then topics of ridicule for the Satirist.—WARTON.

[a] *Groat;* a piece valued at fourpence, and first coined in England by Edward the Third. Hall uses the term *proverbially*, for a small sum.—MAITLAND.

[b] *Leech;* a physician or surgeon, from *laec*, Sax. *Horse-leech;* a farrier.—MAITLAND.

[c] *Comen;* being come.—PRATT.

[d] *All* is the reading of the later editions; but *straight* of the first.—PRATT.

[e] *Carle;* a churl, clown. See Reed's Shakespeare, vol. xviii. p. 601. and Todd's Spenser, vol. iii. p. 104.—PRATT. This and the word *churl* are both derived from the Saxon *ceorl*, a husbandman.—SINGER.

[f] This passage alludes to the notion prevalent among the earlier chemists, that mercury or quicksilver was the principle of all other bodies, and one of the elements of nature; and to the processes employed by the alchemists for transmuting it into gold, and for discovering the *elixir vitæ*.—MAITLAND.

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And with glass stills, and sticks of juniper,
Raise the black spright that burns not with the fire:
And bring quintessence of elixir pale
Out of sublimed spirits mineral.
Each powder'd grain ransometh captive kings, 45
Purchaseth realms, and life prolonged brings[g].

SATIRE V.[h]

Saw'st thou ever Siquis[i] patch'd on Paul's church-door,
To seek some vacant vicarage before?
Who wants a churchman that can service say,
Read fast and fair his monthly homily,
And wed, and bury, and make christen-souls? 5
Come to the left-side alley of Saint Poules.
Thou servile fool, why couldst thou not repair
To buy a benefice at steeple-fair[k]?
There moughtest thou, for but a slender price,
Advowson thee with some fat benefice: 10
Or if thee list not wait for dead men's shoon,
Nor pray each morn th' incumbent's days were doon,

[g] He thus laughs at the quintessence of a sublimated mineral elixir of life. Imperial oils, golden cordials, and universal panacea, are of high antiquity: and perhaps the puffs of quackery were formerly more ostentatious than even at present, before the profession of medicine was freed from the operations of a spurious and superstitious alchemy, and when there were mystics in philosophy as well as religion. Paracelsus was the father of empiricism.—Warton.

[h] This Satire levels a rebuke at the simoniacal traffic for livings then openly practised by public advertisement, affixed to the door of St. Paul's.—Singer.

[i] *Si quis* (i. e. if any one) was the first word of advertisements often published on the doors of St. Paul's. Decker says, "The first time that you enter Paules, pass through the body of the church like a porter; yet presume not to fetch so much as one whole turne in the middle ile, nor to cast an eye upon Siquis doore, pasted and plaistered up with serving-men's supplications, &c." Gul's Hornbook, 1609, p. 21. And in Wroth's Epigrams, 1620, Epigr. 93:—

"A mery Greeke set up a *Si quis* late,
To signify a stranger come to towne,
Who could great noses, &c."—Warton.

The *Si quis* has a more particular reference to ecclesiastical matters. A candidate for holy orders, who has not been educated at the university, or has been some time absent from thence, is still obliged to have his intention proclaimed, by being hung up in the church where he resided (perhaps this is the origin of the *Si quis* door); and if, after a certain time, no objection is made, a certificate of his *Si quis*, signed by the churchwarden, is given him, to be presented to the bishop when he seeks ordination.—Singer.

[k] *Steeple-fair*. Probably *Si quis* door, St. Paul's, where church livings were disposed of.—Maitland.

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A thousand patrons thither ready bring,
Their new-fall'n[l] churches to the chaffering.
Stake three years' stipend; no man asketh more: 15
Go, take possession of the church-porch door,
And ring thy bells[m]; luck-stroken in thy fist,
The parsonage is thine, or ere thou wist.
Saint Fool's of Gotham[n] mought thy parish be,
For this thy base and servile simony! 20

SATIRE VI.[o]

A GENTLE squire would gladly entertain
Into his house some trencher-chapelain[p];
Some willing man, that might instruct his sons,
And that would stand to good conditions.
First, that he lie upon the truckle-bed[q], 5
Whiles his young master lieth o'er his head.
Second, that he do, on no default,
Ever presume to sit above the salt[r].

[l] *New-fall'n;* come into their gift by the recent death of the incumbent, and therefore illegally offered for sale.—PRATT.

[m] Alluding to the ceremonies observed on induction into a benefice.—PRATT.

[n] *St. Fool's of Gotham.* Andrew Borde, who is said, on no very good authority, to have been physician to Henry the Eighth, compiled a work entitled *The Merry Tales of the Mad Men of Gotham*, which acquired great popularity. It describes the *sports* and *customs* of the Men of Gotham, a town in Lincolnshire; and is said to bear reference to certain tenures peculiar to that place and its neighbourhood, which are now obsolete. It is probable that in Hall's time, the *Men of Gotham* had become a proverbial expression, applicable to those whose conduct was remarkable for silliness or simplicity.—MAITLAND.

[o] This is one of the most perspicuous, easy, and, perhaps, one of the most humorous Satires in the whole collection. It exhibits the servile condition of a domestic preceptor in the family of an esquire. Several of the Satires in this second book are intended to show the depressed state of modest and true genius, and the inattention of men of fortune to literary merit.—WARTON.

[p] *Trencher-chapelain;* a table chaplain.—MAITLAND.

[q] The *truckle-bed* was a small bed made to run under a larger one; quasi *trocle-bed*, from *troclea*, a low wheel or castor. It was generally appropriated to a servant or attendant of some kind. This indulgence allowed to the pupil is the reverse of a rule anciently practised in the Universities. In the statutes of Corpus Christi College at Oxford, given in 1516, the scholars are ordered to sleep respectively under the beds of the Fellows in a truckle-bed. Much the same injunction is in the statutes of Magdalen College, given 1459, "*Sint duo lecti principales, et duo lecti rotales*, trookyll beddys *vulgariter nuncupati*," cap. xlv. And in those of Trinity College, given 1556, it is called a *troccle-bed*, which ascertains the etymology. In The Return from Parnassus, Amoretto says, "When I was in Cambridge, and lay in a trundle-bed under my tutor," &c. Act ii. Sc. 2.—SINGER.

[r] Towards the head of the table was placed a large and lofty piece of plate; the top of which, in a broad cavity, held the salt for the whole com-

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Third, that he never change his trencher twice.
Fourth, that he use all common courtesies; 10
Sit bare at meals, and one half rise and wait,
Last, that he never his young master beat,
But he must ask his mother to define
How many jerks she would his breech should line.
All these observ'd, he could contented be, 15
To give five marks and winter livery.

SATIRE VII.[3]

In th' heaven's universal alphabet
All earthly things so surely are foreset,
That who can read those figures, may foreshew
Whatever thing shall afterwards ensue.
Fain would I know (might it our artist please) 5
Why can his tell-troth Ephemerides[4]
Teach him the weather's state so long beforn,
And not foretell him, nor his fatal horn,
Nor his death's-day, nor no such sad event;
Which he mought wisely labour to prevent? 10

pany. One of these stately salt-cellars is still preserved, and in use, at Winchester College. With this idea we must understand the following passage of a table meanly decked. Book vi. Sat. 1.:—

"Now shalt thou never see the salt beset
With a big-bellied gallon flagonet."

In Jonson's Cynthia's Revels it is said of an affected coxcomb, "His fashion is, not to take knowledge of him that is beneath him in clothes. He never drinkes *below the salt*." Act ii. Sc. 2. So in Dekker's Gul's Hornbook, "At your twelvepenny ordinary, you may give any justice of the peace, or young knight, if he sit but one degree towards the equinoctial of the salt-cellar, leave to pay for the wine," &c. In Parrot's Springes for Woodcocks, 1613, a guest complains of it as an indignity,

"And swears that he below the salt was sett."
Lib. ii. Epig. 188.—Warton.

Mr. Gifford, in a note on Massinger's Unnatural Combat, Act iii. Sc. 1, remarks, "It argues little for the delicacy of our ancestors, that they should have admitted of such distinctions at their board; but, in truth, they seem to have placed their guests *below the salt* for no better purpose than that of mortifying them." Mr. Gifford thinks a passage in Nixon's Strange Foot Post furnished Hall with his subject; and has given the following extract: the writer is describing the miseries of a poor scholar; "Now for his fare, it is lightly at the cheapest table, but he must sit *under the salt*: that is an axiome in such places: then, having drawne his knife leisurably, unfolded his napkin mannerly, after twice or thrice wiping his beard, if he have it, he may reach the bread on his knife's point, and fall to his porrige, and between every spoonful take as much deliberation as a capon craming, lest he be out of his porrige before they have buried part of the first course in their bellies."—Singer.

[3] From those who despised learning he makes a transition to those who

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Thou damned mock-art, and thou brainsick tale
Of old astrology: where didst thou veil
Thy cursed head thus long, that so it mist
The black bronds[u] of some sharper Satirist?
Some doting gossip 'mongst the Chaldee wives 15
Did to the credulous world thee first derive;
And Superstition nurs'd thee ever since,
And publish'd in profounder art's pretence[x]:
That now, who pares his nails, or libs[y] his swine,
But he must first take counsel of the sign? 20
So that the vulgar's count, for fair or foul,
For living or for dead, for sick or whole,
His fear or hope, for plenty or for lack,
Hangs all upon his new-year's Almanack.
If chance once in the spring his head should ache, 25
It was foretold: thus says mine Almanack.
In th' heav'n's High-Street[z] are but a dozen rooms,
In which dwells all the world, past and to come.
Twelve goodly inns they are, with twelve fair signs,
Ever well tended by our star-divines. 30
Every man's head inns at the horned Ram,
The whiles the neck the Black-Bull's guest became:

abused it by false pretences. Judicial astrology is the subject of this Satire. He supposes that astrology was the daughter of one of the Egyptian midwives, and that having been nursed by Superstition, she assumed the garb of Science. The numerous astrological tracts, particularly called *Prognostications*, published in the reign of Queen Elizabeth, are a proof how strongly the people were infatuated with this sort of divination. One of the most remarkable was a treatise written in the year 1582, by Richard Harvey, brother to Gabriel Harvey, a learned astrologer of Cambridge, predicting the portentous conjunction of the primary planets, Saturn and Jupiter, which was to happen the next year. It had the immediate effect of throwing the whole kingdom into a most violent consternation. When the fears of the people were over, Nash, in his Pierce Penniless, gave a droll account of their opinions and apprehensions while this formidable phenomenon was impending; and Elderton, a ballad-maker, and Tarleton, the comedian, joined in the laugh. This was the best way of confuting the impertinences of the science of the stars. True knowledge must have been beginning to dawn, when these profound fooleries became the objects of wit and ridicule.—WARTON.

[t] *Ephemerides;* astronomical tables, shewing the state of the heavens at noon on every day of the year, and used by astrologers in calculating horoscopes.—MAITLAND.

[u] *Bronds;* properly *swords* (see Todd's Spenser, vol. v. p. 212.): but *black bronds* must here mean *severe brands*, or *censures*.—PRATT.

[x] See More's Utopia, by Dibdin, p. 233, who varies the reading, and substitutes *defence* for *pretence*.—HAZLEWOOD.

[y] *To lib;* a word still in general use in Scotland, signifying *to geld*.—MAITLAND.

[z] Hall supposes the twelve signs of the Zodiac to be twelve inns in the High Street of Heaven; and he assigns the duties of *ostlers*, *tapsters*, and *chamberlains*, to astrologers. The *Ram*, the *Black-Bull*, and the *Blue-Lion*, were the signs of inns at Cambridge; and *Bridge Street* was a street in the same town.—MAITLAND.

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Th' arms, by good hap, meet at the wrastling Twins,
Th' heart, in the way, at the Blue-Lion inns:
The legs, their lodging in Aquarius got; 35
That is the Bridge-Street[a] of the heav'n, I wot:
The feet took up the Fish with teeth of gold;
But who with Scorpio lodg'd, may not be told[b].
What office then doth the star-gazer bear?
Or let him be the heaven's osteler, 40
Or tapster some, or some be chamberlain,
To wait upon the guests they entertain.
Hence can they read, by virtue of their trade,
When any thing is miss'd, where it was laid:
Hence they divine, and hence they can devise, 45
If their aim fail, the stars to moralize.
Demon, my friend, once liver-sick of love,
Thus learn'd I by the signs his grief remove[c]:
In the blind Archer first I saw the sign,
When thou receiv'dst that wilful wound of thine; 50
And now in Virgo is that cruel maid,
Which hath not yet with love thy love repaid:
But mark when once it comes to Gemini,
Straightway fish-whole shall thy sick liver be.
But now (as th' angry heavens seem to threat 55
Many hard fortunes and disasters great)
If chance it come to wanton Capricorn,
And so into the Ram's disgraceful horn,
Then learn thou of the ugly Scorpion,
To hate her for her foul abusion[d]; 60
Thy refuge then the Balance be of right,
Which shall thee from thy broken bond acquite:
So, with the Crab, go back whence thou began,
From thy first match, and live a single man.

[a] The later editions read *Bride Street.* I have restored the reading from the first edition.—PRATT. This passage is animadverted upon by Milton in his Apology for Smectymnus, in the following manner: "Turning by chance to the sixth (seventh) satire of his second book, I was confirmed; where, having begun loftily in *heaven's universal alphabet,* he falls down to that wretched poorness and frigidity, as to talk of *Bridge Street in heaven,* and the *ostlers of heaven:* and there, wanting other matter to catch him a heat (for certainly he was on the frozen zone, miserably benumbed), with thoughts lower than any beadle's, betakes him to whip the sign-posts of Cambridge alehouses, the ordinary subjects of freshmen's tales, and in a strain as pitiful."—SINGER.

[b] The human figure, thus astrologically distributed, was common on old almanacs.—PRATT.

[c] *His grief remove;* i. e. his grief to remove.—PRATT.

[d] *Abusion;* corruption, reproach: from the same word in old French.—MAITLAND.

END OF THE SECOND BOOK.

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SATIRES.

BOOK III.

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PROLOGUE [a].

Some say my Satires over-loosely flow [b],
Nor hide their gall enough from open show:
Not, riddle-like, obscuring their intent;
But, pack-staff plain [c], utt'ring what thing they meant:
Contrary to the Roman ancients,
Whose words were short, and darksome was their sense;
Who reads one line of their harsh poesies,
Thrice must he take his wind, and breathe him thrice.
My Muse would follow them that have foregone,
But cannot with an English pinion.
For look how far the ancient Comedy
Pass'd former Satires in her liberty:
So far must mine yield unto them of old.
'Tis better be too bad, than be too bold.

[a] In the prologue to this book our author strives to obviate the objections of certain critics, who falsely and foolishly thought his Satires too perspicuous. Nothing could be more absurd than the notion that, because Persius is obscure, therefore obscurity must be necessarily one of the qualities of satire. If Persius, under the severities of a prescriptive and sanguinary government, was often obliged to conceal his meaning, this was not the case with Hall. But the darkness and difficulties of Persius arise, in a great measure, from his own affectation and false taste. He would have been enigmatical under the mildest government. To be unintelligible can never naturally belong to any species of writing. Hall of himself is certainly obscure: yet he owes some of his obscurity to an imitation of this ideal excellence of the Roman Satirists.—Warton.

[b] "Sunt quibus in satirâ videar nimis acer, et ultra," &c. *Hor.*—Singer.

[c] This proverbial phrase is still in use; we say, *as plain as a pike-staff*, alluding to the staff of a pike. The old form *pack-staff* alludes to the staff on which a pedler carried his pack. So Marston uses '*pack-staff* rhymes,' and a '*pack-staff* epithet.'—Singer.

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SATIRES.

BOOK THE THIRD.

SATIRE I.[a]

TIME was, and that was term'd the time of gold,
When world and time were young, that now are old:
(When quiet Saturn sway'd the mace of lead,
And pride was yet unborn, and yet unbred:)
Time was, that whiles the autumn-fall did last, 5
Our hungry sires gap'd for the falling mast
Of the Dodonian oaks[b];
Could no unhusked acorn leave the tree,
But there was challenge made whose it might be.
And if some nice and lickerous appetite 10
Desir'd more dainty dish of rare delight,
They scal'd the stored crab[c] with clasped knee,
Till they had sated their delicious eye:
Or search'd the hopeful thicks of hedgy rows,
For briery berries, or haws, or sourer sloes: 15
Or when they meant to fare the fin'st of all,
They lick'd oak-leaves besprent with honey-fall.
As for the thrice-three-angled beech-nut shell,
Or chestnut's armed husk and hid kernell,
No squire durst touch, the law would not afford, 20
Kept for the court, and for the king's own board.
Their royal plate was clay, or wood, or stone;
The vulgar, save his hand, else he had none.

[a] The opening of this Satire, which contrasts ancient parsimony with modern luxury, is a witty, elegant, and poetical enlargement of a shining passage in Juvenal. (Sat. VI. v. 1—25.)—WARTON. "This," says Mr. Campbell, "is the Satire, which I think contains the most vigorous and musical couplets."—H.

[b] This hemistich is thus placed in the original. I should have thought it a marginal note, which had found its way by mistake into the text, but that we have several others in the course of these Satires.—SINGER. The celebrity of the *Dodonia quercus* is familiar to every scholar.—MAITLAND.

[c] *Scal'd the stored crab; i. e.* climbed the stored crab-tree. *Delicious eye*, in the next line, is a hardy poetical licence; but *delicious* was formerly used for *dainty*.—SINGER.

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Their only cellar was the neighbour brook:
None did for better care, for better look. 25
Was then no plaining of the brewer's scape[d],
Nor greedy vintner mix'd the strained grape.
The king's pavilion was the grassy green,
Under safe shelter of the shady treen.
Under each bank men laid their limbs along, 30
Not wishing[e] any ease, not fearing wrong:
Clad with their own, as they were made of old,
Not fearing shame, not feeling any cold.
But when, by Ceres' huswifery and pain,
Men learn'd to bury the reviving grain; 35
And father Janus taught the new-found vine
Rise on the elm with many a friendly twine;
And base desire bade men to delven low
For needless metals; then gan mischief grow.
Then farewell, fairest age, the world's best days; 40
Thriving in ill, as it in age decays.
Then crept in pride, and peevish covetise[f],
And men grew greedy, discordous, and nice[g].
Now man, that erst hail-fellow was with beast,
Woxe on to-ween[h] himself a God at least. 45
No airy fowl can take so high a flight,
Though she her daring wings in clouds have dight;
Nor fish can dive so deep in yielding sea,
Though Thetis self should swear her safëty[i];
Nor fearful beast can dig his cave so low, 50
As could he further than earth's centre go;
As that the air, the earth, or ocean,
Should shield them from the gorge of greedy man.
Hath utmost Inde aught better than his own?
Then utmost Inde is near, and rife to gone[k]. 55
O nature! was the world ordain'd for nought,
But fill man's maw, and feed man's idle thought?
Thy grandsires' words savour'd of thrifty leeks,
Or manly garlick; but thy furnace reeks

[d] A *soape* is a trick, shift, or evasion. Thus Donne:—

"Having purposed falsehood, you
Can have no way but falsehood to be true!
Vain lunatic, against these *scapes* I could
Dispute and conquer if I would."—SINGER.

[e] *Not wishing;* i. e. not feeling the want of, any ease.—PRATT.
[f] *Peevish* covetise is *foolish* covetousness.—SINGER.
[g] *Nice* here signifies *effeminate, wanton, fantastical.*—SINGER.
[h] *Woxe on to weene;* i. e. came to imagine.—PRATT.
[i] *Safëty* is frequently used as a trisyllable by Hall's contemporaries.—SINGER.
[k] *Rife to gone;* easy to go to.—MAITLAND.

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Hot steams of wine; and can aloof descry 60
The drunken draughts of sweet autumnity.
They naked went; or clad in ruder hide,
Or home-spun russet, void of foreign pride:
But thou canst mask in garish gaudery[l],
To suit a fool's far-fetched livery, 65
A French head join'd to neck Italian:
Thy thighs from Germany, and breast from Spain;
An Englishman in none, a fool in all;
Many in one, and one in several.
Then men were men; but now the greater part 70
Beasts are in life, and women are in heart.
Good Saturn' self, that homely emperor,
In proudest pomp was not so clad of yore,
As is th' under-groom of th' ostlery[m],
Husbanding it in work-day yeomanry. 75
Lo! the long date of those expired days,
Which the inspired Merlin's word fore-says;
When dunghill peasants shall be dight as kings,
Then one confusion another brings.
Then farewell, fairest age, the world's best days; 80
Thriving in ill, as it in age decays.

SATIRE II.[n]

GREAT Osmond knows not how he shall be known,
When once great Osmond shall be dead and gone:
Unless he rear up some rich monument,
Ten furlongs nearer to the firmament.
Some stately tomb he builds, Egyptian wise, 5
Rex Regum written on the Pyramis.
Whereas great Arthur lies in ruder oak[o],
That never felt none but the feller's stroke.

[l] *Garish gaudery*; i. e. shewy finery.—PRATT.

[m] *Ostlery*. Todd interprets this word, "The place belonging to the *ostler*." Qu. The stable?—MAITLAND.

[n] One of the vanities of the age of Elizabeth was the erection of monuments, equally costly and cumbersome, charged with a waste of capricious decorations, and loaded with superfluous and disproportionate sculpture. They succeeded to the rich solemnity of the Gothic shrine, which yet, amid profusion of embellishments, preserved uniform principles of architecture. In this Satire the author moralizes on these empty memorials, which were alike allotted to illustrious or infamous characters.—WARTON.

[o] He alludes to the discovery of King Arthur's body in Glastonbury Abbey. In digging up a barrow, or tumulus, on the downs near Dorchester, a few years since, the body of a Danish chief, as it seemed, was found in the hollow trunk of a large oak for a coffin.—WARTON.

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Small honour can be got with gaudy grave;
Nor it thy rotting[p] name from death can save. 10
The fairer tomb, the fouler is thy name;
The greater pomp procuring greater shame.
Thy monument make thou thy living deeds;
No other tomb than that true virtue needs.
What! had he nought whereby he might be known, 15
But costly pilements of some curious stone?
The matter nature's, and the workman's frame;
His purse's cost: where then is Osmond's name?
Deserv'dst thou ill? well were thy name and thee,
Wert thou inditched in great secrecy; 20
Whereas no passenger might curse thy dust,
Nor dogs sepulchral sate their gnawing lust.
Thine ill deserts cannot be grav'd with thee,
So long as on thy grave they engrav'd be[q].

SATIRE III.[r]

THE courteous citizen bade me to his feast,
With hollow words, and overly[s] request:
"Come, will ye dine with me this holiday?"
I yielded, though he hop'd I would say nay:
For had I maiden'd it[t], as many use, 5
Loath for to grant, but loather to refuse,
"Alack, sir, I were loath—another day—
I should but trouble you—pardon me, if you may;"
No pardon should I need; for, to depart
He gives me leave, and thanks too, in his heart. 10

[p] The edition of 1602, followed by that of Oxford, has *rotten*. I have adopted the reading of the first edition.—PRATT.

[q] The reader, who would like to compare Bishop Hall's thoughts on the same subject in prose, is referred to the Meditations and Vows, Cent. I. No. 70.—H.

[r] This Satire contains a description of a citizen's feast, to which he was invited out of hollow courtesy. The great profusion of the entertainment was not the effect of liberality, but a hint that no second invitation must be expected. The effort was too great to be repeated. The guest who dined at this table, often had only a single dish.—WARTON.

[s] *Overly* is slight, superficial. Thus Baret, in his Alvearie, 1575, "Perfunctorie istud facis; Thou doest this *overlie*, or onely for an outward shew." Hall uses the word again in his QUO VADIS? "So have we seen an hawk, cast off an heron-shaw, to look and fly quite another way, and, after many careless and *overly* fetches, to tower up to the prey intended."—SINGER.

[t] *Had I maiden'd it;* i. e. acted the modest maiden.—PRATT. Received the proposal with coyness.—MAITLAND.

[u] *Derbyshirian wise.* This expression is used in allusion to a Derbyshire

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Two words for money, Derbyshirian wise[u],
(That's one too many) is a naughty guise.
Who looks for double biddings to a feast,
May dine at home for an importune guest[x].
I went; then saw and found the great expense, 15
The fare and fashion of our citizens.
Oh, Cleopatrical[y]! what wanteth there
For curious cost, and wondrous choice of cheer?
Beef, that erst Hercules held for finest fare;
Pork for the fat Bœotian, or the hare 20
For Martial; fish for the Venetian;
Goose-liver for the lickerous Roman;
Th' Athenian's goat; quail, Iolan's cheer;
The hen for Æsculape; and the Parthian deer;
Grapes for Arcesilas; figs for Plato's mouth; 25
And chesnuts fair for Amarillis'[z] tooth.
Hadst thou such cheer? wert thou ever there before?
Never. I thought so.—Nor come there no more.
Come there no more?—For so meant all that cost:
Never hence take me for thy second host. 30
For whom he means to make an often guest,
One dish shall serve; and welcome make the rest.

SATIRE IV.[a]

WERE yesterday Polemon's natals kept,
That so his threshold is all freshly steept
With new-shed blood? Could he not sacrifice
Some sorry morkin[b] that unbidden dies,

proverb, or saying, the point of which seems to be, that it is foolish to decline accepting money the first time it is offered. *Naughty guise* means *unwise conduct.*—MAITLAND.

[x] *An importune guest;* one who requires *pressing.*—MAITLAND.

[y] *Cleopatrical;* luxurious as Cleopatra.—PRATT. Alluding to the proverbial profusion of the Egyptian queen, and in particular to her melting and swallowing pearls of great price.—MAITLAND.

[z] By the name of *Amarillis*, Spenser, in "Colin Clout's come home again," distinguishes Lady Strange: to whom also he dedicates "The Teares of the Muses." See Todd's Life of Spenser, p. 76.—PRATT.

[a] This Satire is an arraignment of ostentatious piety, and of those who strove to push themselves into notice and esteem by petty pretensions. The illustrations are highly humorous.—WARTON.

[b] A *morkin* is an animal that dies by mischance or sickness: Philips says, a *deer;* others, any *wild animal.* *Mortling* seems to have had the same meaning. But the Danish, Swedish, and Icelandic languages have a similar word (*muerkin*) to signify rotten, putrid; and a *mauk* is a maggot in some northern counties.—SINGER.

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Or meagre heifer, or some rotten ewe; 5
But he must needs his posts with blood embrue,
And on his way-door fix the horned head,
With flowers and with ribands garnished?
Now shall the passenger deem the man devout:
What boots it be so, but the world must know't? 10
O the fond boasting of vain-glorious men!
Does he the best, that may the best be seen?
Who ever gives a pair of velvet shoes
To th' Holy Rood[c], or liberally allows
But a new rope to ring the curfew-bell, 15
But he desires that his great deed may dwell,
Or graven in the chancel window-glass,
Or in his[d] lasting tomb of plated brass?
For he that doth so few deserving deeds,
'Twere sure his best sue for such larger meeds. 20
Who would inglorious live, inglorious die,
And might eternize his name's memory?
And he that cannot brag of greater store,
Must make his somewhat much, and little more.
Nor can good Myson wear on his left hand 25
A signet ring of Bristol diamond,
But he must cut his glove to show his pride,
That his trim jewel might be better spied:
And, that men mought some burgess[e] him repute,
With satin sleeves hath grac'd his sackcloth suit. 30

[c] In a gallery over the screen at entering the choir, (called the rood-loft,) was a large crucifix, or rood, with the images of the Holy Virgin and Saint John. The velvet shoes were for the feet of Christ on the cross, or of one of the attendant figures. A rich lady sometimes bequeathed her wedding-gown, with neck-lace and ear-rings, to dress up the Virgin Mary.—WARTON.

[d] The edition of 1602, followed by the Oxford, reads *the;* but *his* is the reading of the first edition.—PRATT.

[e] *Some burgess;* i. e. some rich citizen.—SINGER.

[f] The author here presents us with a droll portrait of a seemingly *lustie courtier*, or fine gentleman, whose periwinkle, or peruke, was suddenly blown off by a boisterous puff of wind, while he was making his bows.—WARTON.

[g] *Abron;* i. e. *auburn.* "Light auborne, Subflavus; Un peu jaulne," says Baret. And under "feather," that worthy lexicographer has the following apposite illustration of the fashionable folly here ridiculed. "*Pluma,*" says he, "A feather worne in hatts or caps, and also the *curled bush of frizzled heare, wherewith* LUSTY GALLANTS *of late would seeme to counterfaite this jolly feather*, were so strange novelties in old time, and so unacquainted among the ancient writers, that there is no proper Latin or Greek worde left in their bookes, that I can finde for their commendacion. Belike they thought them so vaine thinges that they were not woorthy to have any laudable mention or memory made of them in their grave warkes. St. Paule, suerly, 2 Tim. ii. and 1 Pet. 3, very vehemently inveigheth against the broyded and crisped lockes: accompting them *Inverecundos*, that used to weare the same. *Plautus*, also, in *Asinaria*, calleth these *frizzled fellowes* Cinædos Calami-

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SATIRE V.[f]

FIE on all courtesy, and unruly winds,
Two only foes that fair disguisement finds.
Strange curse! but fit for such a fickle age,
When scalps are subject to such vassalage.
Late travelling along in London way, 5
Me met, as seem'd by his disguis'd array,
A lusty courtier, whose curled head
With abron[g] locks was fairly furnished.
I him saluted in our lavish wise:
He answers my untimely courtesies. 10
His bonnet vail'd[h], ere ever he could think,
The unruly wind blows off his periwink[i].
He 'lights, and runs, and quickly hath him sped,
To overtake his overrunning head.
The sportful wind, to mock the headless man, 15
Tosses apace his pitch'd Rogerian[k];
And straight it to a deeper ditch hath blown:
There must my younker[l] fetch his waxen crown.
I look'd, and laugh'd, whiles, in his raging mind,
He curs'd all courtesy, and unruly wind. 20
I look'd, and laugh'd, and much I marvelled,
To see so large a causeway in his head;

stratos, i. e. riotous and wanton dauncers, in great derision. And as this fine frizled heare is more fit for women then for modest men: so the wearing of a feather, methinke, of both is more tolerable in warriors than women. For it hath some shew of valiant courage in capitaines and lusty souldiours; but in women it smelleth somewhat of vanitie," &c. Sir John Harrington has an Epigram, Book i. 66, on Galla's goodly *periwigge*. And there are two others to *Periwiggians* in Hayman's Quodlibets, 1628.—SINGER.

[h] *Vail'd;* lowered: from the Fr. *avaler*.—MAITLAND. Pulled off. See Reed's Shakespeare, vol. vii. p. 235.—PRATT.

[i] *Periwink;* i. e. *periwig*: about this time first become an article of dress. In Book iv. Sat. 6, it is made one of the characteristics of a fop:—

"And wear curl'd periwigs."—PRATT.

[k] *Rogerian;* a word, which, according to Nares, only occurs in Hall's Satires. —MAITLAND. As a *Gregorian* was a species of *wig* or *peruque*, so a *Rogerian* appears to have been a nickname for a *false scalp*. The *Corona Veneris*, proceeding from a certain disease, is a perpetual source of jocularity to our old writers, under the name of a French crown.—SINGER. It seems to have been a favourite practice of periwig makers, ever since the introduction of this excrementitious ornament of the head, to distinguish its various forms by different proper names. The *Tituses*, and *Brutuses*, and *Georges*, of the present day, form the last of this noble race!—PRATT.

[l] *Younker* means a novice; a lusty young man; or, a young, inexperienced man, easily deceived. See Reed's Shakespeare, vol. ii. p. 358.—PRATT.

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And me bethought, that, when it first begon,
'Twas some shrewd[m] autumn that so bar'd the bone.
Is't not sweet pride, when men their crowns must shade,
With that which jerks the hams of every jade, 26
Or floor-strew'd locks from off the barber's shears?
But waxen crowns well 'gree with borrow'd hairs.

SATIRE VI.[n]

When Gullion died (who knows not Gullion?)
And his dry soul arriv'd at Acheron,
He fair besought the ferryman of hell,
That he might drink to dead Pantàgruel.
Charon was afraid lest thirsty Gullion 5
Would have drunk dry the river Acheron;
Yet last consented for a little hire:
And down he dips his chops deep in the mire,
And drinks, and drinks, and swallows in the stream,
Until the shallow shores all naked seem. 10
Yet still he drinks, nor can the boatman's cries,
Nor crabbed oars, nor prayers make him rise.

[m] *Shrewd* (*shroad*, or *shroud*); bitter, severe. So Shakespeare,—

"That have endur'd *shrewd* days and nights with us."
As You Like It, Act v. Sc. 4.—Pratt.

[n] This Satire is levelled at drunkards in general. The fable of the thirsty host of Gullion drinking the river Acheron dry, is told with considerable humour.—Singer.

[o] A *caravel* was a swift, light, round vessel, with a square poop, rigged and fitted out like a galley.—Singer. From *caravelle*, Fr.—Maitland.

[p] *Lay at rode*; lay at anchor. Todd interprets *rode*, to mean, *ground where ships may anchor*.—Maitland.

[q] The figure of a famished gallant, or beau, in this Satire, is much better drawn than in any of the old comedies. His hand is perpetually on the hilt of his rapier. He picks his teeth, but has dined with Duke Humphrey, who keeps open house for every *straggling cavalier*, where the dinners are long, and enlivened with music, and where many a gay youth, with a high-plumed hat, chooses to dine much rather than to pay his shilling. He is so emaciated for want of eating, that his sword-belt hangs loose over his hip, the effect of *hunger and heavy iron*. Yet he is dressed in the height of the fashion. He pretends to have been at the conquest of Cales (Cadiz), where the nuns worked his bonnet. His hair stands upright, in the French style, with one lock hanging low on his shoulders, which, the Satirist adds, puts him in mind of a *native cord*, the truly English rope which he will one day wear.—Warton. "In this description of a famished gallant," says Campbell, "Hall has rivalled the succeeding humour of Ben Jonson, in similar comic portraits."—H.

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So long he drinks, till the black caravel[o]
Stands still, fast gravell'd on the mud of hell.
There stand they still, nor can go, nor retire, 15
Though greedy ghosts quick passage did require.
Yet stand they still, as though they lay at rode[p],
Till Gullion his bladder would unload.
They stand, and wait, and pray for that good hour;
Which when it came, they sailed to the shore. 20
But never since dareth the ferryman
Once entertain the ghost of Gullion.
Drink on, dry soul, and pledge Sir Gullion:
Drink to all healths, but drink not to thine own.

Desunt nonnulla.

SATIRE VII.[q]

Seest thou how gaily my young master goes,
Vaunting himself upon his rising toes;
And pranks[r] his hand upon his dagger's side;
And picks his glutted teeth since late noontide?
'Tis Ruffio. Trow'st thou where he din'd to-day? 5
In sooth I saw him sit with Duke Humphrey[s].

[r] *Pranks;* adjusts. See Todd's Spenser, vol. ii. p. 117.—Pratt.

[s] Mr. Steevens says that he never yet met with a satisfactory explanation of the cant phrase of *dining with Duke Humphrey.* "It appears, however," he adds, "from a satirical pamphlet called *The Gul's Horn-booke*, 1609, written by T. Deckar, that, in the ancient church of St. Paul, one of the aisles was called *Duke Humphrey's Walk;* in which those, who had no means of procuring a dinner, affected to loiter. Deckar concludes his fourth chapter thus: "By this, I imagine, you have walked your bellyful, and thereupon being weary (which is rather, I believe, being most gentleman-like hungry), it is fit that as I brought you unto the *duke*, so (because he followes the fashion of great men in *keeping no house*, and that therefore you must go *seeke your dinner*,) suffer me to take you by the hand, and lead you into an ordinary." Mr. Steevens then quotes this passage of Hall, as confirming the interpretation here given. See his Note on Richard III. Act iv. Sc. 4.—Pratt.

The phrase of *dining with Duke Humphrey*, which is still current, originated in the following manner. In the body of old Saint Paul's, was a huge and conspicuous monument of Sir John Beauchamp, buried in 1358, son of Guy, and brother of Thomas, Earl of Warwick. This, by a vulgar mistake, was at length called the tomb of Humphrey, Duke of Gloucester, who was really buried at Saint Alban's, where his magnificent shrine now remains. The middle aisle of Saint Paul's is called the Duke's gallery, in a chapter of the Gul's Hornebook,—"How a gallant should behave himself in Powles Walkes." Of the humours of this famous ambulatory,—the general rendezvous of the busy and the idle of all classes, who found it convenient to frequent the most fashionable crowd in London,—a more particular description may be seen in Dekker's Dead Terme, or Westminster's Complaint for long Vacations and

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Many good welcomes, and much gratis cheer,
Keeps he for every straggling cavalier;
An open house, haunted with great resort;
Long service mix'd with musical disport. 10
Many fair younker, with a feather'd crest,
Chooses much rather be his shot-free guest,
To fare so freely with so little cost,
Than stake his twelvepence to a meaner host.
Hadst thou not told me, I should surely say 15
He touch'd no meat of all this livelong day.
For sure methought, (yet that was but a guess,)
His eyes seem sunk for very hollowness.
But could he have (as I did it mistake)
So little in his purse, so much upon his back? 20

short Termes, 1608, under the chapter, Pawle's Steeple's Complaint. A humorous poem was published in 1674, by Sam. Speed, entitled, "The Legend of his Grace, Humphrey, Duke of St. Paul's Cathedral Walk, Surveyor of the Monuments and Tombs of Westminster and the Temple, Patron to the Perambulators in the Piazzas in Covent Garden, Master of King's Bench Hall, and one of the College's Honourable Privy Council;" in which the shifts of the needy and idle loungers are humorously depicted. In the following passage he seems to have imitated Hall:—

"Nor doth the Duke his invitation send
To princes, or to those that on them tend,
But pays his kindness to an *hungry maw;*
His charity's his reason and his law.
Shall any mortal then, that knows a verse,
Withdraw his pen his bounty to rehearse?
How many poor distressed knights has he
Freely relieved in their necessity!
How open is his table unto all,
To those that come without or with a call!
Nay, which is more, his genius so is bent,
He'd ne'er admit one penny should be spent!
For, to say truth, *Hunger* hath hundreds brought
To *dine with him*, and all not worth a groat.
Some with their beads unto a pillar crowd;
Some mutter forth, some say their graces loud;
Some on devotion came to feed their Muse;
Some came to sleep, or walk, or talk of news.
For though they came to *dine*, they loathed meat;
For many had almost forgot to eat."

He then proceeds to describe the guests. From this poem it appears, that when the fire of London burnt down St. Paul's, Westminster Abbey became the place of resort. The guests, on separating, had agreed to come again:—

"But ere that happy day was fully grown,
A dreadful fire consumed the kitchen down:
Which fire began not in *his grace's* house,
But thither came, and burnt both rat and mouse.
On which the Duke, to shun a scorching doom,
Perambulated to Ben Jonson's tomb,

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So nothing in his maw? yet seemeth by his belt,
That his gaunt gut no too much stuffing felt.
Seest thou how side[t] it hangs beneath his hip?
Hunger and heavy iron[u] makes girdles slip.
Yet for all that, how stiffly struts he by, 25
All trapped in the new-found bravery.
The nuns of new-won Cales his bonnet lent,
In lieu of their so kind a conquerment[x].
What needed he fetch that from farthest Spain,
His grandam could have lent with lesser pain? 30
Though he, perhaps, ne'er pass'd the English shore,
Yet fain would counted be a conqueror.
His hair, French-like, stares on his frighted head,
One lock Amazon-like disheveled[y].

Where Shakspeare, Spenser, Camden, and the rest,
Once rising suns are now set in the west:
But still their lustres do so brightly shine,
That they invite our worthies there *to dine;*
Where their moist marbles seem for grief to weep
That they, but stone, should sacred reliques keep:
And some have fancied that they've heard them sing,
Within this place is Aganippe's spring.
There our ingenious train have thought it fit
To change their diet, and to dine on wit."—SINGER.

Bailey, in giving an account of a place called *Duke Humphreys*, near to *Puddledock*, says, that "some of those lived here, who, fancying themselves the servants to *Humphrey*, Duke of Gloucester, used to meet every St. Andrew's day at Sir John Beauchamp's tomb, at St. Paul's (which they mistook for the Duke's, he lying at St. Albans), and there would strew flowers, and sprinkle water, in hopes of a good dinner, which they returned without, (as they must needs,) like superstitious fools; the Duke having made no provision for them: and thus probably came the saying of *dining with Duke Humphrey*, used of such as had been disappointed of a dinner." *Bailey's Dictionary*, voc. *Duke Humphreys.* Grose, in his *Local Proverbs*, states, that the saying of *dining with Duke Humphrey*, originally meant, "dining at another man's table; for Humphrey, Duke of Gloucester, commonly called the Good Duke, kept an open table, where any gentleman was welcome to dine. After his decease, *to dine with Duke Humphrey* meant, to go dinnerless, his table, above mentioned, having ceased at his death."—MAITLAND.

[t] *How side;* i. e. how long, or loose.—SINGER.

[u] *Heavy iron;* meaning his sword.—MAITLAND.

[x] He pretends to have been at the conquest of Calais, (then recently taken,) where the nuns had worked his bonnet.—WARTON.

[y] The *love-locks*, which afterwards called forth such bitter invective at the hands of the Puritanic Prynne, were then in high fashion. So, in Lily's Midas, Act iii. Sc. 2, "Your love-locks wreathed with a silken twist, or shaggie to fall on your shoulders." Sir John Davies, in one of his Epigrams, describes one of these same fine fashion-mongers, and there are several points of resemblance,—

"And still the newest fashion he doth get,
And with the time doth change from that to this:

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As if he meant to wear a native cord[z], 35
If chance his fates should him that bane afford.
All British bare upon the bristled skin,
Close notched is his beard, both lip and chin;
His linen collar labyrinthian set[a],
Whose thousand double turnings never met: 40
His sleeves half hid with elbow-pinionings,
As if he meant to fly with linen wings.
But when I look, and cast mine eyes below,
What monster meets mine eyes in human show?
So slender waist with such an abbot's loin[b] 45
Did never sober Nature sure conjoin.
Lik'st a strawn scarecrow in the new-sown field,
Rear'd on some stick, the tender corn to shield:
Or, if that semblance suit not every deal,
Like a broad shak-fork with a slender steale[c]. 50
Despised Nature, suit them once aright,
Their body to their coat, both now misdight:

He wears a hat now of the flat crowne blocke,
The *treble ruffes*, long cloke, and dublet French;
He takes tobacco, and doth *wear a locke*,
And wastes more time in dressing than a wench."
Epigram 22. *In Ciprum.*

This hanging lock was called the French lock. In the Letting of Humors Blood in the Heade Vaine, 1612, Epigram 27:—

"Aske Humor why a feather he doth weare,
Or what he doth with such a horsetail *locke*."

So in Perrot's Springes for Woodcockes, 1613, lib. i. Ep. 1. Of a Beau:—

"And on his shoulder weares a dangling *locke*."

And in the Returne from Parnassus, Act iii. Sc. 2:—

"Must take tobacco, and must weare a *locke*."

Barnabe Rich says: "Some, by *wearing a long locke* that hangs *dangling* by his eare, do think by that lousie commodity to be esteemed by the opinion of foolery." *Opinion Deified*, 1613, p. 53. The reader will remember Dogberry's pleasant mistake about "One Deformed who wears a key in his ear, and a *lock hanging by it*." *Much Ado about Nothing*, Act v. Sc. 1.—SINGER.

[z] *To wear a native cord;* to be hanged.—MAITLAND.

[a] The fashion of wearing collars, or ruffs, of lawn or fine linen, set into intricate plaits by means of an implement called a *poking stick*, was then prevalent, with the beaux, as well as the belles, of the timé. The reader must be familiar with the nature of this ornamental part of dress, from representations in old pictures and prints. To *set* a ruff, as it is sometimes represented, in labyrinthian folds, must have required no mean degree of skill in the operator. Stubbes, in his Anatomy of Abuses, ascribes the invention to the devil, and tells a tremendous story of a young lady, who, being dissatisfied with her ruff, the devil appears to her, in likeness of a handsome young man, to *set* it for her, after which he kissed her, and destroyed her in the most wretched manner. The story at length is in a note to Greene's Tu Quoque, in Dodsley's Old

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Their body to their clothes might shapen be,
That nill[d] their clothës shape to their bodiè.
Meanwhile I wonder at so proud a back, 55
Whiles th' empty guts loud rumblen for long lack:
The belly envieth the back's bright glee,
And murmurs at such inequality.
The back appeals unto the partial eyne,
The plaintiff belly pleads they bribed been; 60
And he, for want of better advocate,
Doth to the ear his injury relate.
The back, insulting o'er the belly's need,
Says, Thou thyself, I others' eyes must feed.
The maw, the guts, all inward parts complain 65
The back's great pride, and their own secret pain.
Ye witless gallants, I beshrew your hearts,
That sets such discord 'twixt agreeing parts,
Which never can be set at onement[e] more,
Until the maw's wide mouth be stopp'd with store. 70

Plays, vol. vii. p. 19. The effeminacy of a man's ruff being nicely plaited, is well ridiculed in the Nice Valour of Beaumont and Fletcher :—

> "For how ridiculous wert to have Death come,
> And take a fellow pinn'd up like a mistress!
> About his neck *a ruff*, like a pinch'd lantern
> Which schoolboys make in winter."—SINGER.

[b] This alludes to the ridiculous fashion of *trunk hose*, as the preposterous, round, swelling breeches then in fashion were called. They are ridiculed in the old play of Damon and Pythias; and in the following passage of Wright's Passions of the Minde, 1601: "Sometimes I have seene Tarleton play the clowne, and use no other breeches than such *sloppes or slivings* as now many gentlemen weare; they are almost capable of a bushel of wheate, and if they bee of sackecloth they would serve to carrie mawlt to the mill. This absurde, clownish, and unseemly attire only by custome now is not misliked, but rather approved."—SINGER.

[c] A broad *shak-fork* with a slender *steale*, was a broad hay-fork, a fork for shaking out grass, now called a pitch-fork; a slender *steale*, was a slender handle; *stele*, Saxon, being the handle or stem of any thing. Thus *Hastile* is interpreted by Fleming, in his Nomenclator, A speare-staff, or the staffe and *stale* of a javelin. "*Steele* (says Philips), a term in archery; it signifies the body of an arrow, or shaft made of wood." Ascham uses it in this sense. In Barnabie Gouge's translation of Heresbachius's Husbandry we have it for stalk: "The stalke or *steale* thereof (i. e. of barley) is smaller than the wheate stalke, taller and stronger."—SINGER.

[d] *Nill;* will not. "Will ye, nill ye." *Prov.*—MAITLAND.

[e] *At onement;* in a state of reconciliation and unity: whence the Scriptural term, *atonement*.—H.

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THE CONCLUSION OF ALL.

Thus have I writ, in smoother cedar-tree
So gentle Satires, penn'd so easily.
Henceforth I write in crabbed oak-tree rind ;
Search they that mean the secret meaning find.
Hold out, ye guilty and ye galled hides,
And meet my far-fetch'd stripes with waiting sides.

END OF THE THIRD BOOK.

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VIRGIDEMIARUM

SIX BOOKS.

THE THREE LAST BOOKS,

OF BITING SATIRES.

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THE AUTHOR'S CHARGE

TO HIS SATIRES.

Ye luckless rhymes, whom not unkindly spite
Begot long since of truth and holy rage,
Lie here in womb of silence and still night,
Until the broils of next unquiet age:
  That which is others' grave, shall be your womb,
  And that which bears you, your eternal tomb.

Cease, ere ye 'gin; and ere ye live, be dead;
And die, and live ere ever ye be born;
And be not bore, ere ye be buried;
Then after live, sith you have died beforn.
  When I am dead and rotten in the dust,
  Then 'gin to live, and leave when others lust[a]

For when I die, shall envy die with me,
And lie deep smother'd with my marble stone;
Which, while I live, cannot be done to die,
Nor, if your life 'gin ere my life be done,
  Will hardly yield t' await my mourning hearse,
  But for my dead corpse change my living verse.

What shall the ashes of my senseless urn
Need to regard the raving world above?
Sith afterwards I never can return,
To feel the force of hatred or of love.
  Oh! if my soul could see their posthume spite,
  Should it not joy and triumph in the sight?

Whatever eye shalt find this hateful scroll
After the date of my dear exequies,
Ah, pity thou my plaining orphan's dole,
That fain would see the sun before it dies.
  It died before; now let it live again;
  Then let it die, and bide some famous bane.

Satis est potuisse videri.

[a] To *lust*, like to *list*, which is frequently used by Hall, signifies to *will*, to *choose*, to *desire*, to *like*. It has come down to us in this form in our valuable translation of the Psalms still used in the Liturgy: "Their eyes swell with fatness, and they do even what they *lust*." Ps. lxxiii. 7.—Singer.

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SATIRES.

BOOK IV.

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SATIRES.

BOOK THE FOURTH.[a]

SATIRE I.[b]

Che baiar vuol bai.

WHO dares upbraid these open rhymes of mine
With blindfold Aquine's, or dark Venusine[c]?
Or rough-hewn teretisms[d], writ in th' antique vein,
Like an old satire, and new Flaccian?
Which who reads thrice, and rubs his rugged brow, 5
And deep indenteth[e] every doubtful row,
Scoring the margent with his blazing stars,
And hundreth crooked interlinears,
(Like to a merchant's debt-roll new defac'd,
When some crack'd manor cross'd his book at last,) 10

[a] The Fourth Book breathes a stronger spirit of indignation, and abounds with applications of Juvenal to modern manners, yet with the appearance of unborrowed and original satire.—WARTON.

[b] This First Satire is miscellaneous and excursive, but the subjects often lead to an unbecoming licentiousness of language and images. In the lines beginning—

"Who list excuse, when chaster dames can hire, &c."

he has caught and finely heightened the force and manner of his master. It is in Juvenal's style to make illustrations satirical. They are very artfully and ingeniously introduced here.—WARTON.

[c] In these expressions, the poet alludes to the obscure styles of Juvenal and Horace; the former of whom was a native of Aquinium in Campania, the latter of Venusium, a town upon the confines of Lucania and Apulia.—MAITLAND. So Juvenal, i. 51 :—

"Hæc ego non credam *Venusiná* digna lucernâ?"—ELLIS.

[d] *Teretisms;* a word apparently coined by Hall, or rather adopted from the Greek τερετίσμα, cantus lascivus et procax. The allusion is to the licentiousness and obscurity of the old Fescennine verses, or satires, mentioned by Horace and Livy, with which the latter describes the ancient histriones attacking each other; "Qui non, sicut ante, fescennino versui similem, *incompositum ac rudem* alternis jaciebant:" and which Horace describes as inconditi, rudes, incompti.—SINGER. Τερετίσματα, "Cantus cicadæ: quo factum, ut veteres sic vocarent cantus lascivos et procaces." *Scapulæ Lexicon.* —MAITLAND.

[e] The edition of 1599, followed by the Oxford, reads falsely *intendeth.*—PRATT.

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Should all in rage the curse-beat page out-rive,
And in each dust-heap bury me alive;
Stamping like Bucephal, whose slacken'd reins
And bloody fet-locks fry with seven men's brains:
More cruel than the craven Satire's ghost[f], 15
That bound dead bones unto a burning post;
Or some more strait-laced juror of the rest,
Impanell'd of an Holifax inquest[g]:
Yet well bethought, stoops down and reads anew;
('The best lies low, and loathes the shallow view,' 20
Quoth old Eudemon, when his gout-swoln fist
Gropes for his double ducats in his chist[h]:)
Then buckle close his careless lids once more,
To pose the purblind snake of Epidaure[i].

[f] Although Juvenal, to whom the poet alludes in this passage, ill deserved the name of *craven*, it is true that his attacks upon the living, were generally made under the names of the dead. "Wheresoever he mentions Nero," says Dryden, "he means Domitian, whom he dares not attack in his own person, but scourges him by proxy." Juvenal defends, and recommends this mode of writing Satire, [Sat. I. l. 147, ad fin.] in a passage, where he remarks, that the author who had the boldness to assail Tigellinus, one of Nero's *informers*, might anticipate the fate awarded by that barbarous monarch to the Christians accused of setting fire to Rome, whose bodies, after being smeared with combustible materials, were fixed to posts, set on fire, and used as torches to illuminate the darkness of night. Hall uses this historical fact metaphorically, to illustrate the cowardice of Juvenal in selecting the characters of the dead, rather than of the living, as the victims of his powerful pen."—MAITLAND.

[g] This expression, which Hall uses proverbially, alludes to the ancient *customary* or *Gibbet-law*, of the Forest of Hardwick; namely, "That if a felon be taken within the liberty, with goods stolen out, or within the liberty or precincts of the said forest, either *handhabend*, *backberond*, or *confessioned*, to the value of thirteen-pence halfpenny, he shall, after three market-days, or meeting-days, within the town of Halifax, next after such his apprehension, and being condemned, be taken to the gibbet, and there have his head cut off from his body." For a curious account of the mode in which this law was applied, and of various proceedings under it, in the latter part of the 16th, and beginning of the 17th century, the reader may consult Wright's *Antiquities of Halifax*, chap. iii. The justice administered by a *Halifax Inquest*, was necessarily of a summary description, and the term is nearly synonymous with the familiar Scottish expression,—*a Lawnmarket Jury*. In explaining the supplication of the *Beggar's Litany*, to be delivered from *Hell, Hull, and Halifax*, Grose remarks, that "At Halifax, persons taken in the act of stealing cloth, were instantly, and without any process, bebeaded with an engine called the Maiden." This, however, is obviously an erroneous account of the *gibbet-law*, to which, it is more than probable, the prayer of the Litany refers.—MAITLAND. The play upon the words *Holy-fax* and *Halifax* is obvious enough.—H.

[h] *Chist;* for *chest*.—PRATT.

[i] *Snake of Epidaure;* Æsculapius. Vid. Ovid. Metam. I. XV. v. 669. et seq.—MAITLAND.

"Cur in amicorum vitiis tam cernis acutùm,
Quàm aut aquila, aut serpens Epidaurius?"
HORACE, Sat. i. 3.—PRATT.

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That Lynceus[k] may be match'd with Gaulard's sight, 25
That sees not Paris for the houses' height[l];
Or wily Cyppus[m], that can wink and snort
While his wife dallies on Mæcenas' skort:
Yet when he hath my crabbed pamphlet read
As oftentimes as PHILIP hath been dead[n], 30
Bids all the Furies haunt each peevish line
That thus have rack'd their friendly reader's eyne;
Worse than the logogryphs[o] of later times,
Or hundreth riddles shak'd to sleeveless rhymes.
Should I endure these curses and despite, 35
While no man's ear should glow at what I write?
Labeo is whipp'd, and laughs me in the face:
Why? for I smite, and hide the galled place.
Gird but the cynic's helmet on his head,
Cares he for Talus[p], or his flail of lead? 40

[k] Lynceus, one of the Argonauts, is celebrated by the ancient poets for his extraordinary powers of vision.—MAITLAND.

[l] This alludes to a story, told in the *Contes du Sieur Gaulard*, by the facetious des Accords, or Tabouret, (of a countryman, who complained that he could not see Paris for the houses:) "Quand il fut à Paris, passant par les ruës, il disoit: Chascun me disoit que je verrois une si grande et belle ville, mais on se mocquoit bien de moi: car on ne la peut voir, à cause de la multitude des maisons qui empeschent la veuë."—SINGER.

[m] Vid. Juvenal. Sat. I. v. 55-57. The story here referred to is thus given by Erasmus: "Plutarchus, in libro cui titulum fecit ἐρωτικῷ, fabulam super hâc re non illepidam narrat. Cum Galba quispiam convivio Mecænatem accepisset, sentiretque jam è nutibus hominem inflammatum in uxorem suam, sensim demisit caput, perinde quasi dormiret. At cum interea famulus quispiam ad mensam accedens vinum clam tolleret, ibi jam vigil et oculatus, 'Infelix,' inquit, 'an nesciebas, me soli Mecænati dormire?'" Erasmi Adagia; "Non omnibus dormio." The same story is told by Cælius Rhodiginus, [Lect. Antiq. lib. xii. cap. xvi.] with this difference, that he gives the accommodating husband the name of *Cappas*, which Hall has altered to *Cyppus*.—MAITLAND.

[n] Alluding, possibly, to the First Philippic of Demosthenes; where the orator, reprobating the supineness of the Athenians in giving credit to the reports of Philip of Macedon's death, rather than preparing to resist his attacks, asks, Τέθνηκε Φίλιππος; οὐ μὰ Δία, ἀλλὰ σθένει. Or he may allude to Philip of Spain.—ELLIS. Frequent false reports of the death of Philip, king of Spain, were raised to amuse the news-seeking people.—SINGER.

[o] *Logogryphs.* This term is derived from λόγος, *a word*, and γρίφος, a *net*. It was formerly applied to riddles which were proposed to students for solution, as a mode of exercising their ingenuity. The point of a *logogryphe* generally turned upon an equivocal allusion, which, when taken literally, signified something quite different from its real meaning. Puzzles of this sort were popular among Hall's contemporaries.—MAITLAND. The word is used by Ben Jonson. See Mason's Supplement to Johnson.—PRATT.

[p] The *Talus* of antiquity was a severe lawgiver of Crete, of whom fabulous accounts may be found in the writings of Plato and Apollonius Rhodius. But Hall seems rather to allude to the *Groom* left upon earth by Astræa, when she returned to heaven, for the purpose of executing her awards; and who is thus described by Spenser:—

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Long as the crafty cuttle lieth sure
In the black cloud of his thick vomiture,
Who list complain of wronged faith or fame,
When he may shift it to another's name?
Calvus can scratch his elbow and can smile, 45
That thriftless Pontice bites his lip the while.
Yet I intended in that self device
To check the churl for his known covetise.
Each points his straight forefinger to his friend,
Like the blind dial on the belfry end. 50
Who turns it homeward, to say, This is I,
As bold Socrates[q] in the comedy?
But single out, and say once plat and plain,
That coy Matrona is a courtesan;
Or thou, false Crispus[r], chok'dst thy wealthy guest, 55
Whiles he lay snoring at his midnight rest,
And in thy dung-cart didst the carcass shrine,
And deep entomb it in Port-Esquiline[s].
Proud Trebius lives, for all his princely gait,
On thirdhand suits, and scrapings of the plate. 60

"His name was Talus, made of yron mould,
Immoveable, resistless, without end;
Who, in his hand, an yron flaile did hold,
With which he thresht out falshood, and did truth unfold."
Fairy Queen, Book v. Cant. 1. st. 12.—MAITLAND.

He adds, that the guilty person, when marked, destroys all distinction, like the cuttle-fish concealed in the black fluid which he throws around him when in danger.—SINGER.

[q] It is related of Socrates, that, when present at the representation of *The Clouds*, a celebrated comedy of Aristophanes, in which the character of the philosopher is introduced in a ridiculous light, he good-naturedly stood up, in order to give the spectators an opportunity of contrasting the *original*, with the *caricature* drawn by their favourite comedian.—MAITLAND.

[r] In this passage Hall seems to have had in view a remarkable dream, recorded by Cicero in his treatise *De Divinatione*, lib. i. cap. 27.—MAITLAND.

[s] Esquiliæ was one of the Roman Hills. Here were thrown the carcases of malefactors; and here the eagles sought their prey.—ELLIS.

[t] The toad and the spider were supposed by the early naturalists to be sworn foes; and in their conflicts, the latter is generally said to have been successful.—MAITLAND.

[u] That is, he *makes a wry mouth* at it: (the flat-fish, called the plaice, having its mouth on one side.) So in Dekker's Honest Whore, part ii.: "I should have made a *wry mouth* at the world like a *playse*." And Nashe, in his Lenten Stuffe, 1599, "Save only the *playse* and the butt, that made *wry mouths* at him, and for their mocking have wry mouths ever since."—SINGER.

[x] *Laving;* stretched, dangling: so called, perhaps, from the action of *laving out* water.—PRATT. We have had *lave-eared* before, in Book ii. Sat. 2.—H.

[y] *Paris-garden* was a famous bear-garden on the Bankside, in Southwark, contiguous to the Globe Theatre. It was so called from Robert de Paris, who had a house and garden there in the reign of Richard II. Sir John Davies, in one of his Epigrams, The Meditations of a Gull, says,—

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Titius knew not where to shroud his head,
Until he did a dying widow wed,
While she lay doting on her deathës' bed;
And now hath purchas'd lands with one night's pain,
And on the morrow woos and weds again. 65
Now see I fire-flakes sparkle from his eyes,
Like to a comet's tail in th' angry skies;
His pouting cheeks puff up above his brow,
Like a swoln toad touch'd with the spider's blow[t];
His mouth shrinks sideward like a scornful plaice[u], 70
To take his tired ears' ingrateful place:
His ears hang laving[x] like a new-lugg'd swine,
To take some counsel of his grieved eyne.
Now laugh I loud, and break my spleen to see
This pleasing pastime of my poesy; 75
Much better than a Paris-garden bear[y],
Or prating puppet on a theatre[z],
Or Mimo's whistling to his tabouret[a],
Selling a laughter for a cold meal's meat.
Go to then, ye my sacred Semones[a], 80
And please me more, the more ye do displease.

> "Or of a journey he deliberates
> To Paris garden, cocke pit, or the play."

And in another, in Publium, No. 43:—

> "Publius, student at the common law,
> Oft leaves his bookes, and for his recreation,
> To *Paris Garden* doth himselfe withdraw,
> Where he is ravisht with such delectation,
> As downe amongst the bears and dogs he goes,
> Where, whilst he skipping cries, to head, to head,
> His satten doublet and his velvet hose
> Are all with spittle from above be-spread;
> When he is like his father's country hall,
> Stinking with dogges, and muted all with hawkes.
> And rightly too on him this filth doth fall
> Which for such filthy sports his bookes forsakes,
> Leaving old Ploydon, Dier, and Brooke alone,
> To see old *Harry Hunks* and *Sacarson*."

Harry Hunks and *Sacarson* were the names of two celebrated bears.—SINGER. See Reed's Shakespeare, vol. xv. page 200.—PRATT.

[z] Warton supposes this line to be directed against Kempe, a *play-wright* and *player*, contemporary with Shakspeare, who is said to have been the original Dogberry in *Much ado about Nothing*, and Peter in *Romeo and Juliet*. Vid. Decker's *Gull's Hornbook*, ed. 1812, p. 24, *note*.—MAITLAND. Warton thought Kempe, the player, was here ridiculed; but a *tabor*, or *tabouret*, and pipe, was the usual appendage of the clown on the ancient stage. Tarleton is represented with one in a print on the titlepage of his Jests, printed in 1611: and there is a much more ancient representation of a fool with a tabor in Mr. Douce's Illustrations of Shakspeare.—SINGER.

[a] *Semones;* heroes, or demi-gods: quasi *semi-homines*. "Semones, ex illo deorum numero, qui minorum gentium appellabantur, et ex hominibus

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Care we for all those bugs of idle fear?
For Tigels[b] grinning on the theatre;
Or scare-babe threatenings[c] of the rascal crew;
Or wind-spent verdicts of each ale-knight's view? 85
Whaetever breast doth freeze for such false dread,
Beshrew his base white liver for his meed.
Fond were that pity, and that fear were sin,
To spare waste leaves that so deserved bin.
Those toothless toys[d] that dropp'd out by mishap, 90
Be but as lightning to a thunder-clap.
Shall then that foul infamous Cyned's[e] hide
Laugh at the purple wales[f] of others' side?
Not if he were as near as, by report,
The stews had wont be to the tennis-court[g]. 95
He that, while thousands envy at his bed,
Neighs after bridals, and fresh maidenhead;
While slavish Juno[h] dares not look awry,
To frown at such imperious rivalry;
Not though she sees her wedding jewels dress'd 100
To make new bracelets for a strumpet's wrest;
Or, like some strange disguised Messaline[i],
Hires a night's lodging of his concubine.
Whether his twilight-torch of love do call
To revels of uncleanly musical, 105
Or midnight plays, or taverns of new wine,
Hie, ye white aprons, to your landlord's sign;
When all, save toothless age or infancy,
Are summon'd to the court of venery.
Who list excuse, when chaster dames can hire 110
Some snout-fair[k] stripling to their apple-squire;

relati in Deos; majores scilicet hominibus, minores Diis."—*Hoffmanni Lexicon*, voc. *Semones*.—MAITLAND. See "Mundus Alter et Idem," lib. iii. cap. viii. sect. 1: "Quod à quoquam vel hominum, vel *Semonum*, vel Dæfieri possit."—PRATT. He uses *Semones* for *Satires*.—SINGER.

[b] *For Tigels grinning on the theatre.* "Marcus Tigellius Hermogenes, musicus peritissimus, et vocis eximiæ, Caio Cæsari dictatori, et post Cleopatræ acceptissimus, Augusto quoque Cæsari amicissimus. Porro autem causam insectandi hominis non mediocris ingenii habuit Horatius, quod carmina ejus parum scitè esse modulata dicebat."—*Vet. Schol.* ad Horat. *Serm.* lib. i. *Ser.* ii. v. 3. Tigellius is mentioned by Cicero in his Epistles, as having been remarkable for his powers of mimicry, to which Hall apparently alludes.—MAITLAND.

[c] *Scare-babe threatenings;* i. e. such as might frighten children.—PRATT.

[d] Alluding to what he calls his own Toothless Satires.—PRATT.

[e] *Cyned.* Hall gives this name to an adulterer, from *Cinædus*, Latin.—MAITLAND.

[f] *Wale;* a ridge or mark left on the skin by a blow: from the Saxon.—MAITLAND.

[g] The tennis-court, the baths, and the *stewes*, or brothel, were generally, during the middle ages, if not under the same roof, at least in adjoining

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Whom, staked up like to some stallion steed,
They keep with eggs and oysters for the breed?
O Lucine! barren Caia hath an heir,
After her husband's dozen years' despair: 115
And now the bribed midwife swears apace,
The bastard babe doth bear his father's face.
But hath not Lelia pass'd her virgin years?
For modest shame (God wot!) or penal fears?
He tells a merchant tidings of a prize, 120
That tells Cynedo of such novelties,
Worth little less than landing of a whale,
Or Gades' spoils[l], or a churl's funeral.
Go bid the banns, and 'point the bridal day,
His broking[m] bawd hath got a noble prey; 125
A vacant tenement, an honest dower
Can fit his pander for her paramour,
That he, base wretch, may clog his wittol'd[n] head,
And give him hansel[o] of his Hymen bed.
Ho! all ye females that would live unshent, 130
Fly from the reach of Cyned's regiment.
If Trent be drawn to dregs and low refuse,
Hence, ye hot lecher, to the steaming stews:
Tyber, the famous sink of Christendom,
Turn thou to Thames, and Thames run towards Rome:
What ever damned stream but thine were meet 136
To quench his lusting liver's boiling heat?
Thy double draught may quench his dogdays' rage
With some stale Bacchis, or obsequious page,

buildings. Hence *bath* and *brothel* became in some degree convertible terms. The Italian word *bagno* now signifies, with us, rather a brothel than a bath; and the German *bade-haus* (bath-house) bears so strong a resemblance to the vulgar term *bawdy-house*, that it is difficult to avoid resorting to the former for the etymology of the latter. Cowell, in his *Interpreter*, derives *stewes*, the ancient English name for a licensed brothel, from *estuves*, old Fr. for *thermæ*. Vid. *Interpreter* voc. *stewes*.—MAITLAND.

[k] *Juno;* applied generally to the wife of an arbitrary and faithless husband.—H.

[l] Vid. Juvenal. Sat. VI. v. 115, et seq.—MAITLAND.

[k] Marston has this epithet: Scourge of Villanie, book i. 3:—

> "Had I some *snout-fair* brats, they should endure
> The newly found Castilion calenture
> Before some pedant," etc.

For *apple-squire* see note to Book i. Sat. 2.—SINGER.

[l] The plunder of Cadiz, then lately taken.—H.

[m] *Broking;* from the verb *to broke*, signifying to transact business for others. It is not unfrequently used in a reproachful sense.—MAITLAND.

[n] *Wittol'd;* cuckolded. See note on Book i. Sat. 7.—H.

[o] *Hansel*, the first use of anything; from *hansel*, a first gift; Dutch.—MAITLAND.

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When writhen Lena[p] makes her sale-set shows 140
Of wooden Venus with fair limned brows;
Or like him more some veiled matron's face,
Or trained 'prentice trading in the place.
The close adultress[q], where her name is red,
Comes crawling from her husband's lukewarm bed, 145
Her carrion skin bedaub'd with odours sweet,
Groping the postern with her bared feet.
Now play the Satyr whoso list for me,
Valentine self, or some as chaste as he.
In vain she wisheth long Alcmena's night[r], 150
Cursing the hasty dawning of the light;
And, with her cruel lady-star uprose,
She seeks her third roost on her silent toes,
Besmeared all with loathsome smoke of lust,
Like Acheron's steams, or smouldring sulphur dust. 155
Yet all day sits she simpering in her mew[s],
Like some chaste dame, or shrined saint in shew;
Whiles he lies wallowing with a westy[t] head
And palish carcass, on his brothel bed,
Till his salt bowels boil with poisonous fire[u]; 160
Right Hercules with his second Dejanire.
O Æsculape! how rife[x] is physic made,
When each brass bason[y] can profess the trade

[p] *Lena*, a procuress, the mistress of a brothel; Lat.—MAITLAND.

[q] Vid. Juvenal. Sat. VI. l. 126, et seq.—MAITLAND.

[r] While Amphitryon, the husband of Alcmena, was engaged in conducting a war against the Teleboans, a people of Etolia, for the purpose of avenging the murder of his wife's brother, Jupiter, having assumed her husband's form, visited Alcmena. In consequence of this meeting she became pregnant to the god, and Hercules was the fruit of her infidelity. Vid. Moreri, *Grand Diction.* voc. *Alcmene.*—MAITLAND.

[s] *Simpering in her mew.* A *mew* is a retreat: properly a cage, or place of confinement (from *mue*, Fr.) where falcons were kept till they had moulted. Hence the King's "Mews;" that place having been formerly full of mews, where the king's hawks were kept. See Reed's Shakespeare, vol. xiv. p. 280. and Todd's Spenser, vol. ii. p. 161. Our author, Book iv. Sat. 4. has,—

"Or tend his spar-hawk mantling in her *mew*."

And, Book vi, when describing the use made by an old belle of her false teeth, he says,—

"And with them grinds *soft-simpering* all the day."—PRATT.

[t] A *westy* head, is a dizzy, confused head. Coles renders *westy*, by *Scotomaticus*, vertigine laborans, i. e. troubled with *scotoma*, or dizziness.—SINGER.

[u] Hall here compares the consequences of sensual indulgence, to the effects produced upon Hercules by the poisoned garment sent to him by his wife, Deianira.—MAITLAND.

[x] *Rife;* common: used here, however, rather as *common-place, degraded.* —MAITLAND.

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Of ridding pocky wretches from their pain,
And do the beastly cure for ten groats' gain! 165
All these and more deserve some blood-drawn lines,
But my six cords been of too loose a twine:
Stay till my beard shall sweep mine aged breast,
Then shall I seem an awful Satirist[z].
While now my rhymes relish of the ferule[a] still, 170
Some nose-wise pedant saith; whose deep-seen skill
Hath three times construed either Flaccus[b] o'er,
And thrice rehears'd them in his trivial floor[c].
So let them tax me for my hot blood's rage,
Rather than say I doted in my age. 175

SATIRE II.[d]

Arcades ambo.

Old driveling Lolio drudges all he can
To make his eldest son a gentleman.
Who can despair, that sees[e] another thrive
By loan of twelvepence to an oyster-wive[f]?

[y] *Each brass bason;* i. e. *barber*, designated by one of his chief implements.—Singer.

[z] "Ah, si fas dicere! sed fas
Tunc, cùm ad canitiem, et nostrum istud vivere triste,
Aspexi, et nucibus facimus quæcunque relictis."
Pers. Sat. 1.—Ellis.

[a] *Ferule;* an instrument of correction, so called because the stalks of fennel were anciently used for this purpose. The word is derived from *ferula*, giant fennel, Lat.—Maitland.

[b] *Either Flaccus;* i. e. Horace and Valerius.—H.

[c] Schools were formerly divided into *quadriviales* and *triviales*. In the former, the *quadrivium*, or cycle of the four highest of the seven liberal arts, was taught; in the latter, the *trivium*, or cycle of the three lowest. *Trivial floor* means a school, as distinguished from the *universities*, where only the four highest arts were taught.—Maitland.

[d] This Satire contains the character of an old country squire, who starves himself to breed his son a lawyer and a gentleman. It appears that the vanity or luxury of purchasing dainties at an exorbitant price began early. —Warton.

[e] The Oxford edition reads *to see*. I have restored the genuine reading from the editions of 1598, and 1599.—Pratt.

[f] Probably by lending small sums to oyster-women for the purchase of their daily stock, for which an oppressive and usurious interest was demanded. Mr. Colquhoun, in his Treatise on the Police of the Metropolis, states this practice to be carried to a great extent, at this day, in London: many persons supporting themselves by lending enough to improvident barrow-women to purchase the stock of the day, for which they receive after the rate of sixpence for five shillings.—Pratt.

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When a craz'd scaffold, and a rotten stage[g], 5
Was all rich Nævius his heritage.
Nought spendeth he for fear, nor spares for cost;
And all he spends and spares beside is lost.
Himself goes patch'd like some bare cottyer[h],
Lest he might aught the future stock appeyre[i]. 10
Let giddy Cosmius change his choice array,
Like as the Turk his tents, thrice in a day,
And all to sun and air his suits untold
From spiteful moths, and frets, and hoary mould,
Bearing his pawn-laid lands upon his back, 15
As snails their shells, or pedlers do their pack.
Who cannot shine in tissues and pure gold,
That hath his lands and patrimony sold?
Lolio's side-coat[k] is rough pampilian,
Gilded with drops that down the bosom ran, 20
White kersey hose, patched on either knee,
The very emblem of good husbandry;
And a knit nightcap made of coarsest twine,
With two long labels[l] button'd to his chin.
So rides he mounted on the market-day, 25
Upon a straw-stuff'd pannel[m] all the way,
With a maund[n] charg'd with household merchandise,
With eggs, or white meat, from both daïries:
And with that buys he roast for Sunday noon,
Proud how he made that week's provision. 30

[g] See note to Book i. Sat. 3.—H.

[h] *Cottyer;* a cottager: from the same word in old Fr.—MAITLAND.

[i] *Appeyre,* says Baret, to diminish; to make worse. Attenuo; minuo. Amoindrir; amenuisir.—SINGER. To impair; from *empirer,* Fr.—MAITLAND.

[k] *Side-coat;* long coat. In the south of Scotland, *side-coat* is used for *great coat.*—MAITLAND.

[l] *Label;* a small slip of silk, a kind of tassel.—MAITLAND.

[m] A *pannel* is a *pack-saddle,* or *sumpter-saddle.* Dossualia, Sagma, Clitella.—SINGER.

[n] A *maund* is a *hand-basket;* mand, Saxon. Hence Maundy Thursday, the day preceding Good Friday, on which it is customary for the king to distribute alms to a certain number of poor people at Whitehall. It was so named from the *maunds* in which the gifts were contained.—SINGER.

[o] *Worky-day;* corrupted from *working day;* any day not the Sabbath.—MAITLAND.

[p] *Similago,* Lat. *semoule,* Fr. *semola,* Ital. is that kind of coarse meal, of which *porridge* was usually made. *Cibale,* Lat. *cibaglia,* Ital. is *food* or victuals in general. Hall probably means to say that Maro made those *paups,* or miserable portions of coarse meal, both his *meat* and *drink.*—SINGER. *Simula* is used in ancient Latin deeds for a manchet, or white loaf.—PRATT. The poet here alludes to *Simulus* and *Cybale,* the *agricola* and *ancilla* of *Moretum,* a poem attributed to Virgil. For an account of Cybale's mode of compounding "paups of meale," vid. *Moretum,* v. 39-51.—MAITLAND.

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Else is he stall-fed on the worky-day[o]
With brown-bread crusts soften'd in sodden whey,
Or water gruel, or those paups of meal,
That Maro makes his Simule and Cybele[p]:
Or once a week, perhaps, for novelty, 35
Reez'd bacon-soords[q] shall feast his family;
And weens this more than one egg cleft in twain
To feast some patron and his chappelain,
Or more than is some hungry gallant's dole[r],
That in a dearth runs sneaking to a hole, 40
And leaves his man and dog to keep his hall,
Lest the wild room should run forth of the wall.
Good man! him list not spend his idle meals
In quinsing plovers, or in winging quails[s],
Nor toot[t] in Cheapside baskets earne and late 45
To set the first tooth in some novel cate.
Let sweet-mouth'd Mercia bid what crowns she please
For half-red cherries, or green garden-peas,
Or the first artichokes of all the year,
To make so lavish cost for little cheer: 50
When Lolio feasteth in his revelling fit,
Some starved pullen[u] scours the rusted spit.
For else how should his son maintained be
At Inns of Court, or of the Chancery;
There to learn law, and courtly carriage, 55
To make amends for his mean parentage;

[q] *Reez'd bacon-soords;* i. e. reechy remnants of bacon. *Soord* (a corruption of *sward*) is still used, in Warwickshire at least, and probably elsewhere, to denote the rind or thick skin of bacon.—PRATT. *Reezed* is probably from *reasty*, quasi *rusty*, or *rancid*.—MAITLAND.

[r] *Dole;* share, portion: from the verb *to deal*.—MAITLAND.

[s] These are terms in the noble arts of *Kerving* and *Cooking*. In that curious list of '*the dewe termys to speak of brekynge or dressynge of dyvers beestys and foules*,' printed in the Boke of St. Albans, (I quote from the facsimile of the edition of 1496,) the proper terms appear to be, *a quayle wynggyd, a plover mynsyd*.—SINGER.

[t] To *toot* is to pry, to search, to peep. So Spenser, in the Shepherd's Kalendar, March, 66:—

> "With bow and bolts in either hand,
> For birdes in bushes *tooting*."

And in Cranmer's Defense of the Sacrament, 1550, fol. 101. a. "Peeping, *tooting*, and gazing at that which the priest held up in his hand." *Circumspectans*, looking hither and thither, *tooting* to and fro. *Hutton's Dictionary*. —SINGER. See Todd's Spenser, vol. i. p. 53. *Earne and late* is *early and late*. *Novel cate* means *new cake*.—PRATT.

[u] *Pullen;* pullet.—PRATT. A word still used in the north for *poultry*.—MAITLAND.

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Where he unknown, and ruffling[x] as he can,
Goes current eachwhere for a gentleman?
While yet he roosteth[y] at some uncouth sign,
Nor never read his Tenures' second line. 60
What broker's lousy wardrobe cannot reach
With tissued panes[z] to pranck each peasant's breech?
Couldst thou but give the wall, the cap, the knee,
To proud Sartorio that goes straddling by;
Wert not the needle, pricked on his sleeve, 65
Doth by good hap the secret watchword give?
But hear'st thou, Lolio's son? 'gin not thy gait
Until the evening owl or bloody bat:
Never until the lamps of Paul's been light[a],
And niggard lanterns shade the moonshine night: 70
Then, when the guilty bankrupt, in bold dread,
From his close cabin thrusts his shrinking head,
That hath been long in shady shelter pent
Imprisoned for fear of prisonment;

[x] Shakespeare has—

"The tailor stays thy leisure,
To deck thy body with his *ruffling* treasure."

Mr. Malone says, "*A ruffler* in our author's time signified a noisy and turbulent swaggerer; and the word ruffling may here be applied in a kindred sense to dress." See his note on the passage in the Taming of the Shrew, Act iv. Sc. 3.—PRATT.

[y] *Roosts* (or lodges) at, i. e. frequents, some obscure tavern. It is possible that *rousteth* may be a mere variety in the orthography of *roisteth; to roist* signifies *to bully or riot*.—MAITLAND.

[z] *Panes* (from *panneau*, Fr.) were openings in the cloth, where other colours were inserted in silk or rich stuff, and drawn through; in fact, the pane of a window is perfectly analogous, and of the same origin. *Panniculus*. "The Switzers weare no coates, but doublets and hose of *panes* intermingled with red and yellow, and some with blew, trimmed with long puffes of yellow and blew sarcenet rising up between the *panes*." *Coriat's Crudities*, 1611 (repr. vol. i. p. 41). These slashed garments were, of course, expensive, and therefore unsuited to the lower classes.—SINGER. To *prank* is to dress out, or ornament.—PRATT.

[a] The lamps about St. Paul's were at that time the only regular night-illuminations of London. But in an old collection of jests, some bucks, coming drunk from a tavern, and reeling through the city, amused themselves in pulling down the lanterns which hung before the doors of the houses: a grave citizen unexpectedly came out and seized one of them, who said, in defence, "I am only snuffing your candle." *Jests to make you merie*, 1607, 4to. p. 6, Jest 17.—WARTON.

[b] Probably, some homely-clad inhabitant of the parish where he was himself born.—PRATT.

[c] To *minge*; to *mention*, to *mind* or *remember* one of a thing: *myngian*, Saxon. The word was in use in Northamptonshire in the times of Ray and Lye. Hall uses it again in his Elegy on Dr. Whitaker:—

"Ay *ming'd*, ay mourn'd, and wished oft in wast."—SINGER.

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May be some russet-coat Parochian[b] 75
Shall call thee cousin, friend, or countryman,
And, for thy hoped fist crossing the street,
Shall in his father's name his godson greet.
Could never man work thee a worser shame,
Than once to minge[c] thy father's odious name: 80
Whose mention were alike to thee as lieve[d]
As a catch-poll's fist[e] unto a bankrupt's sleeve;
Or a *Hos ego*[f] from old Petrarch's spright
Unto a plagiary sonnet-wright.
There, soon as he can kiss his hand in gree[g], 85
And with good grace bow it below the knee,
Or make a Spanish face[h] with fawning cheer,
With th' Island congée like a cavalier,
And shake his head, and cringe his neck and side,
Home hies he in his father's farm to 'bide. 90
The tenants wonder at their landlord's son,
And bless them[i] at so sudden coming on,
More than who vies[k] his pence to view some trick
Of strange Morocco's[l] dumb arithmetic,

[d] *As lieve*, that is, *as agreeable, as pleasing*.—SINGER. From the Saxon. —MAITLAND.

[e] See Phillips's Splendid Shilling, v. 57.—HAZLEWOOD.

[f] An allusion to the well-known lines of Virgil, quoted by Donatus:—

> "Hos ego versiculos feci: tulit alter honores.
> Sic vos non vobis," &c.—MAITLAND.

[g] *In gree*; i. e. in expression of *liking* or *satisfaction*: from the Italian "prendi in *grado*." Frequently used by Spenser. See Todd's Spenser, vol. ii. p. 158.—PRATT. From *gré*, Fr.—MAITLAND.

[h] A *Spanish face* meant a *courtier-like* one, no doubt. The Spaniards' courtesy was then held in universal estimation. The *Island congée* I cannot explain. This *Spanish face* is the *Castaliano volto* of Shakspeare, in Twelfth Night, Act i. Sc. 3; where the editions erroneously read, "Castiliano *vulgo*."—SINGER.

[i] *Them*; for *themselves*.—MAITLAND.

[k] To *vie* was to wager, stake, or put down money: it is a term borrowed from the old game of Gleek.—SINGER.

[l] *Morocco*, or *Marocco*, was the name of Bankes's wonderful horse, celebrated by all writers of the day. Sir Kenelm Digby, in his Treatise on Bodies, p. 393, says, "This horse would restore a glove to the due owner after the master had whispered the man's name in his ear; would tell the just number of pence in any piece of silver coin, newly showed him by his master; and even obey presently his command," &c. &c. He was celebrated also for his dancing, and, among other exploits, he went up to the top of St. Paul's in 1601. The fate of man and horse is not known with certainty, but it has been asserted, that they were both burnt at Rome, as magicians, by order of the Pope, after having exhibited through Europe. The best account of Bankes and his horse, says Mr. Douce, is to be found in the notes to a French translation of Apuleius's Golden Ass, by Jean de Montlyard. 1602. They were the subjects of one or two curious English pamphlets.—SINGER. The following note, by Mr. Isaac Reed, is taken from his copy of

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Or the young elephant, or two-tail'd steer, 95
Or the rigg'd camel, or the fiddling frere.
Nay then, his Hodge shall leave the plough and wain,
And buy a book, and go to school again.
Why mought not he, as well as others done,
Rise from his fescue[m] to his Littleton? 100
Fools[n]! they may feed with words, and live by air,
That climb to honour by the pulpit's stair:
Sit seven years pining in an anchore's[o] chair,
To win some patched shreds of minivere[p];
And seven more plod at a patron's tail, 105
To get a gelded[q] chapel's cheaper sale.
Old Lolio sees, and laugheth in his sleeve
At the great hope they and his state do give.
But that which glads and makes him proud'st of all,
Is when the brabling neighbours on him call 110
For counsel in some crabbed case of law,
Or some indentments, or some bond to draw:
His neighbour's goose hath grazed on his lea,
What action mought be enter'd in the plea?
So new-fall'n lands have made him in request, 115
That now he looks as lofty as the best.

Bishop Hall's Satires, in the Editor's possession:—"This alludes to a pamphlet called Marocco's Extations, or Bankes's Bay Horse in a Trance, 4to. 1595. It is a Dialogue between Bankes and his Horse; and begins, 'Holla, Marocco, whose mare is dead?' &c. There is a wooden print prefixed of the Master and his Horse, and a pair of dice on the floor. The Horse stands on his hind legs with a stick in his mouth to point with."—HAZLEWOOD. Shakespeare, and many other writers of his day, allude to his feats. See a curious note, with a coarse representation of the horse exhibiting his tricks, in Reed's Shakespeare, vol. vii. p. 26. The two following lines refer to various popular exhibitions of the author's time.—PRATT.

[m] *Fescue*, or *festue*; a small instrument used for pointing to the letters in teaching children to read; from *festuca*, Lat. For a humorous account of it, vid. Swift's Works, by Scott, vol. ix. p. 390.—MAITLAND. *Fescue* was restored by the Oxford editor: the early editions reading *festue*. By Littleton is probably intended the great lawyer. The sense is, "Why might not he, as others have done, rise from the first rudiments of learning to great attainments and high reputation?"—PRATT.

[n] "The law is the only way to riches. Fools only will seek preferment in the church."—WARTON.

[o] *Anchore*; an abbreviation of *anchoret*.—MAITLAND.

[p] The hood of a Master of Arts in the Universities.—WARTON. *Miniver* (says Philips, World of Words), a kind of fur; being, as some think, the skin of a squirrel's belly; or, as others say, of a little white beast (like to a weasel), breeding in Muscovy. Minsheu thus defines it: "Pellis est cujusdam albæ bestiolæ, quâ utuntur Academici, Senatores, et Juridici, ad duplicandas super humeralia togas et stolas purpureas." Cotgrave makes it the fur of the small weasel. *Menu vair*.—SINGER.

[q] I believe the true reading is, a *gelded* chapel: i. e. a benefice robbed of its tithes, &c. So, in the Return from Parnassus, Act iii. Sc. 1. "He hath a proper *gelded* parsonage."—WARTON. Warton's correction is of the Oxford

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And well done, Lolio, like a thrifty sire,
'Twere pity but thy son should prove a squire.
How I foresee in many ages past,
When Lolio's caitiff[r] name is quite defac'd, 120
Thine heir, his heir's heir, and his heir again
From out the loins of careful Lolian,
Shall climb up to the chancel pews on high,
And rule and reign in their rich tenancy;
When, perch'd aloft, to perfect their estate, 125
They rack their rents unto a treble rate,
And hedge in all the neighbour common-lands[s],
And clog their slavish tenants with commands;
Whiles they, poor souls, with feeling sigh complain,
And wish old Lolio were alive again, 130
And praise his gentle soul and wish it well,
And of his friendly facts full often tell.
His father dead! tush, no, it was not he,
He finds records of his great pedigree,
And tells how first his famous ancestor 135
Did come in long since with the Conqueror.
Nor hath some bribed herald first assign'd
His quarter'd arms and crest of gentle kind;
The Scottish barnacle, if I might choose,
That of a worm doth wax a winged goose[t]. 140

edition (which reads *gilded*): for *gelded* is in reality the reading of those of 1598 and 1599. This application of the word occurs several times in Shakespeare.—PRATT.

[r] *Caitiff;* i. e. base, servile; from *chetif*, Fr.—SINGER.

[s] He predicts, with no small sagacity, that Lolio's son's distant posterity will "rack their rents" to a treble proportion, "and hedge in all the neighbour common lands." Enclosures of waste lands were among the great and national grievances of our author's age. He dwells again upon this evil in the first and third Satires of the fifth book. It may be presumed, that the practice was then carried on with the most arbitrary spirit of oppression and monopoly.—WARTON.

[t] "There are, in the north parts of Scotland, certain trees, whereon do grow shell-fishes, &c. &c. which, falling into the water, do become fowls, whom we call *barnakles;* in the north of England, brant geese; and in Lincolnshire, tree geese." *Gerard's Herbal*, 1597, p. 1391. Again he says, "Many of these shells I brought with me to London, which after I had opened, I found in them living things without form or shape; in others, which were nearer come to ripenesse, I found living things that were very naked, in shape like a bird: in others, the birds covered with a soft downe, the shell half open, and the birds ready to fall out, which, no doubt, were the fowles called *barnakles*." Dr. Bullein, in his Bulwarke of Defence, 1562, not only believes this himself, but bestows the epithets *ignorant* and *incredulous* on those who did not; and in the same breath maintains that crystal is nothing but ice! Gaspar Schott, in his Physica Curiosa, has collected from a multitude of authors whatever has been written concerning this *clakis*, or tree-goose. See also Drayton's Polyolbion, Song xxvii. There is much humour in choosing such a transformed crest for the new-made gentleman.—SINGER.

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Natheless some hungry squire, for hope of good,
Matches the churl's son into gentle blood,
Whose son more justly of his gentry boasts,
Than who were born at two pide-painted posts [u],
And had some traunting [x] chapman to his sire, 145
That traffick'd both by water and by fire.
O times! since ever Rome did kings create,
Brass gentlemen, and Cæsars laureate!

SATIRE III. [y]

Fuimus Troës. Vel, *Vix ea nostra.*

What boots it, Pontice [z], though thou couldst discourse
Of a long golden line of ancestors?
Or show their painted faces gaily drest,
From ever since before the last conquèst?
Or tedious bead-rolls of descended blood, 5
From father Japhet [a], since Deucalion's flood?
Or call some old church-windows to record
The age of thy fair arms;

[u] *Pide*, or *pied*, is spotted, or speckled.—Pratt. Posts painted and ornamented were usually set up at the doors of sheriffs, mayors, and other magistrates, on which the royal proclamations were fixed. These were usually new painted on entering into office. Shakspeare alludes to these posts in Twelfth Night, Act i. Sc. 5: "He says he'll stand at your door like a sheriff's post." Bishop Earle, in his Microcosmography, in the character of an Alderman, says, "His discourse is commonly the annals of his mayoralty, and what good government there was in the days of his gold chain, though the *door posts* were the only things that suffered reformation."—Singer. For a representation of a sheriff's post, the reader is referred to the *Picturesque Memorials of Salisbury*, 1834, 4to. woodcut 17; and Gent.'s Magazine for May, 1838.—H.

[x] To *traunt*, is to traffic in an itinerant manner like a pedler.—Singer. Johnson explains *tranters*, from Bailey, as "Men who carry fish from the sea-coasts to sell in the inland countries."—*Chapman* is substituted in the *Errata* to the first edition for *merchant*, which is in the text; but none of the later editions have adopted the correction.—Pratt.

[y] He here touches on the pride of pedigree. The introduction is from Juvenal's eighth satire; and the substitution of the memorials of English ancestry, such as were then fashionable, in the place of Juvenal's parade of family statues without arms or ears, is remarkably happy. But the humour is half lost, unless, by recollecting the Roman original, the reader perceives the unexpected parallel. Some well-known classical passages are afterward happily mixed, modernised and accommodated to his general purpose.—Warton.

[z] "Stemmata quid faciunt? Quid prodest, Pontice, longo
Sanguine censeri, pictósque ostendere vultus
Majorum?—Juv. Sat. VIII. l. 1.—Ellis.

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Or find some figures[b] half obliterate
In rain-beat marble near to the church gate 10
Upon a cross-legg'd tomb? What boots it thee
To show the rusted buckle that did tie
The garter of thy greatest grandsire's knee?
What, to reserve their relics many years,
Their silver spurs, or spils[c] of broken spears? 15
Or cite old Ocland's[d] verse, how they did wield
The wars in Turwin, or in Turney field[e]?
And if thou canst in picking straws engage
In one half-day thy father's heritage;
Or hide whatever treasures he thee got, 20
In some deep cock-pit; or, in desp'rate lot,
Upon a six-square piece of ivory
Throw both thyself and thy posterity:
Or if (O shame!) in hired harlot's bed
Thy wealthy heirdom thou have buried: 25
Then, Pontice[f], little boots thee to discourse
Of a long golden line of ancestors.

Ponticus was a person remarkable for boasting of the antiquity and great actions of his family, although not possessed of a single virtue in his own person.—MAITLAND.

[a] The poet here identifies the patriarch Japhet, with the Greek Iapetus.—MAITLAND.

[b] "Et curios jam dimidios, humeróque minorem
Corvinum, et Galbam auriculis nasóque carentem."
JUV. Sat. VIII. l. 4.—ELLIS.

[c] *Spils* are splinters, or broken fragments. The word has been recently revived to express small slips of paper.—SINGER.

[d] Christopher Ocland, a schoolmaster of Cheltenham, published, in 1582, two poems in Latin hexameters, one entitled *Anglorum Prælia*, the other *Elizabetha*. To these poems, which are written in a low style of Latin versification, is prefixed an edict from the lords of privy council, requiring them to be publicly read and taught in all schools instead of some of the heathen poets, as it styles the ancient classics. It appears from an introductory sonnet by Thomas Watson, author of the Hecatompathia, that Ocland was a very old man; hence he is called old Ocland by our author. See *Warton's History of Poetry*, vol. iii. p. 314.—SINGER.

[e] *Turwin*, [Terouane,] a small town on the confines of Picardy, was taken by Henry the Eighth, after an obstinate siege, in 1513. In the same year he besieged and took *Turney*, [Tournay,] a town within the frontiers of Flanders, but belonging to France. It is mentioned in the *Annotations* to Drayton's *Heroical Epistle from Mary the French Queene to Charles Brandon*, that "Henry the Eight, after the long siege of Turney, which was delivered to him upon composition, entered the citie in triumph, vnder a canopie of cloth of gold, borne by foure of the chiefe and most noble citizens; the king himselfe mounted upon a gallant courser, barbed with the armes of England, France, and Ireland."—MAITLAND.

[f] "Effigies quò
Tot bellatorum, si luditur alea pernox
Ante Numantinos?" JUV. Sat. VIII. l. 9.—ELLIS.

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Venturous Fortunio his farm hath sold,
And gads to Guiane land [g] to fish for gold,
Meeting, perhaps, if Orenoque deny, 30
Some straggling pinnace [h] of Polonian rye:
Then comes home floating with a silken sail,
That Severn shaketh with his cannon-peal.
Wiser Raymundus [i], in his closet pent,
Laughs at such danger and adventurement, 35
When half his lands are spent in golden smoke,
And now his second hopeful glass is broke:
But yet, if hap'ly his third furnace hold,
Devoteth all his pots and pans to gold [k].
So spend thou, Pontice, if thou canst not spare, 40
Like some stout seaman or philosopher.
And were thy fathers gentle [l]? that's their praise;
No thank to thee, by whom their name decays:
By virtue got they it, and valorous deed;
Do thou so, Pontice, and be honoured. 45
But else, look how their virtue was their own,
Not capable of propagation:
Right so their titles been [m], nor can be thine,
Whose ill deserts might blank their golden line.
Tell me, thou gentle Trojan, dost thou prize 50
Thy brute-beasts' worth by their dams' qualities?
Sayst thou, This colt shall prove a swift-pac'd steed,
Only because a jennet [n] did him breed?

[g] There was then a spirit of adventure afloat, and many fruitless expeditions in search of gold-mines were undertaken. The reader will recollect those of Sir Walter Raleigh to Guiana and Orinoco, in which he was attended by many young men of spirit and slender fortune, misled by golden dreams.—SINGER.

[h] A *pinnace* was a small light vessel: "q. *pinnata* (says Philips), i. e. *winged*: or from *pinus*, a pine-tree; of which it is commonly made."—SINGER.

[i] *Raymundus*. This name is appropriately given to a searcher for the philosopher's stone, from *Raymond Lully*, the celebrated alchemist.—MAITLAND.

[k] Alluding to the follies and dupery of alchemical pursuits, then very prevalent, and so admirably ridiculed by Ben Jonson in his Alchemist.—SINGER.

[l] "Tota licet veteres exornent undique ceræ
Atria, nobilitas sola est atque unica virtus:
Paulus vel Cossus vel Drusus moribus esto:
Hos ante effigies majorum pone tuorum."
JUV. Sat. VIII. l. 19.—ELLIS.

[m] "Sed te censeri laude tuorum,
Pontice, noluerim; sic ut nihil ipse futuræ
Laudis agas. Miserum est aliorum incumbere famæ."
JUV. Sat. VIII. l. 76.—ELLIS.

[n] A *jennet*, according to Philips, was a *Barbary horse*; but Spanish horses, which were most probably the same breed of small, well-proportioned animals, were also called *jennets*.—SINGER.

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Or say'st thou, This same horse shall win the prize,
Because his dam was swiftest Trunchefice, 55
Or Runceval his sire? himself a Galloway[o],
Whiles, like a tireling jade, he lags half-way?
Or whiles thou seest some of thy stallion race,
Their eyes bor'd out, masking the miller's maze[p],
Like to a Scythian slave sworn to the pail, 60
Or dragging frothy barrels at his tail?
Albe wise Nature, in her providence,
Wont, in the want of reason and of sense,
Traduce the native virtue with the kind,
Making all brute and senseless things inclin'd 65
Unto their cause, or place where they were sown;
That one is like to all, and all like one.
Was never fox[q] but wily cubs begets;
The bear his fierceness to his brood besets:
Nor fearful hare falls out of lion's seed, 70
Nor eagle wont the tender dove to breed.
Crete ever wont the cypress sad to bear,
Acheron banks the palish popelar:
The palm doth rifely rise is Jury-field,
And Alpheus waters nought but olives wild: 75
Asopus breeds big bulrushes alone;
Meander, heath; peaches by Nilus grown.
An English wolf, an Irish toad to see,
Were as a chaste man nurs'd in Italy.
And now when Nature gives another guide 80
To human kind, that in his bosom 'bides

[o] *A Galloway* is *a common hackney*. Thus Pistol, in K. Henry IV. p. 1, uses it as a contemptuous phrase,—"Know we not galloway nags?"—SINGER. *Galloway;* a horse under fourteen hands high. It has been generally supposed that this word was originally derived from the district of that name in Scotland, which, from a very early period, was celebrated for a breed of small Spanish, or rather Moorish horses, of a dun colour, with a black line along the back. The race is now nearly extinct, but it has acquired a *proverbial* celebrity.

"The eel-backit din
Ne'er laes his maister far ahin,"

is still a familiar saying in Galloway. Dr. Jamieson, however, seems rather disposed to view *Galloway* as a corruption of the German word *Wallach*, which corresponds to the English term *Gelding*.—MAITLAND.

[p] That is, pacing round the mill with his eyes covered.—PRATT.

[q] "Fortes creantur fortibus et bonis:
Est in juvencis, est in equis, patrum
Virtus; nec imbellem feroces
Progenerant aquilæ columbam."
HORAT. Carm. lib. IV. car. IV. ver. 25, &c.—MAITLAND.

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Above instinct, his reason and discourse,
His being better, is his life the worse?
Ah me[r]! how seldom see we sons succeed
Their father's praise in prowess and great deed! 85
Yet certes, if the sire be ill inclin'd,
His faults befall his sons by course of kind.
Scaurus[s] was covetous, his son not so;
But not his pared nail will he forego.
Florian the sire did women love a-life[t], 90
And so his son doth too, all but his wife.
Brag of thy father's faults, they are thine own:
Brag of his lands, if those be[u] not foregone.
Brag of thine own good deeds, for they are thine,
More than his life, or lands, or golden line. 95

SATIRE IV.[x]

Plus beau que fort.

CAN I not touch some upstart carpet-shield[y]
Of Lolio's son, that never saw the field;

[r] There is a strong resemblance between the thought in this passage, and in the following lines of the Odyssey, lib. II. ver. 276 :—

"Παύροι γάρ τοι παῖδες ὁμοίοι πατρὶ πέλονται·
Οἱ πλέονες κακίους, παῦροι δέ τε πατρὸς ἀρείους."—MAITLAND.

[s] *Scaurus.* If Hall refers to the Roman Consul of this name, and to his son the Ædile, his allusion is *historically* inaccurate. The former yielded to the gold of Jugurtha; the latter endeavoured to increase his fortune by extortion, while governor of Sardinia.—MAITLAND.

[t] *Love a-life*: a *vulgarism*, meaning *love, as he loved his life.* Tyrwhitt supposes *a-life* to be an abbreviation of *at life.*—MAITLAND.

[u] The Oxford edition, instead of *those be*, reads *they are*, without authority. *Forgone* means lost, resigned.—PRATT.

[x] In this Satire the diversions of a delicate youth of fashion and refined manners are mentioned, as opposed to the rougher employments of a military life. Some of the most nervous and spirited of Hall's verses are those in which he ridicules the foolish passion which then prevailed of making it a part of the education of our youth to bear arms in the wars of the Netherlands.—WARTON.

[y] *Carpet-shield*, or *carpet-knight*, was a prevalent term of reproach for knights dubbed in peace on a carpet by mere court favour, not in the field for military prowess :—

"A knight, and valiant servitor, of late
Plain'd to a lord and counsellor of state,
That captains, in these days, were not regarded,
And only *carpet knights* were well rewarded."
Harington's Epigrams, iv. 65.—SINGER.

In Shakespeare's Twelfth Night, (Act iii. Sc. 4.) Sir Toby says of Sir An-

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Or tax wild Pontice for his luxuries,
But straight they tell me of Tiresias'[z] eyes?
Or luckless Collingborn's[a] feeding of the crows; 5
Or hundredth scalps which Thames still underflows[b]?
But straight Sigalion nods and knits his brows,
And winks and wafts[c] his warning hand for fear,
And lisps some silent letters in my ear?
Have I not vow'd, for shunning such debate, 10
(Pardon, ye Satires,) to degenerate?
And, wading low in the plebeian lake,
That no salt wave shall froth upon my back?
Let Labeo, or who else list for me,
Go loose his ears, and fall to alchemy: 15
Only let Gallio give me leave awhile
To school him once, or ere I change my style.
O lawless paunch! the cause of much despite,
Through ranging of a currish appetite,
When spleenish morsels cram the gaping maw, 20
Withouten diet's care or trencher-law:

drew, "He is a knight, dubbed with unhacked rapier, and on *carpet consideration*." The reader may see the epithet explained by Dr. Johnson, Mr. Reed, and Mr. Stevens, in Reed's Shakespeare, vol. v. p. 368.—PRATT. It is not generally known that Robert Greene's Carde of Fancie, "wherein the folly of Carpet-knights is deciphered," existed in print as early as 1587.—H.

[z] Tiresias, a celebrated soothsayer of Thebes, was the son of Everus and the nymph Chariclo, and derived his origin from Udæas, one of those who sprang from the serpent's teeth, sown by Cadmus.—HAZLEWOOD. He was deprived of his eye-sight by Juno, as a punishment for deciding a dispute of a delicate nature between Jupiter and herself, in favour of the former. This loss was in some degree compensated by the humanity of Jupiter, who bestowed the gift of prophecy upon Tiresias. Moreri, Grand. Dict. voc. *Tiresias*.—MAITLAND.

[a] Collingbourne is the same whose legend is in the Mirrour for Magistrates, and who was hanged for a distich he made on Catesby, Ratcliff, Lord Lovel, and King Richard the Third, about the year 1484.—WARTON. The distich, which is given by Grafton and the other chroniclers, was as follows:—

"The ratte, the cat, and Lovell our dogge,
Rule all England under the hogge."

Meaning, by the *hog*, King Richard, whose cognisance was a wild boar.—SINGER.

[b] The Oxford editor altered this word to *overflows*, supposing the heads to be at the bottom of the river: but the author evidently alludes to their being fixed on the bridge.—PRATT. The line may (possibly) allude to the practice of *gibbetting* criminals, after execution, along the banks of the Thames.—MAITLAND.

[c] *Wafts*; i. e. *waves*, or *beckons* with his hand. Shakspeare uses the word in this sense in Timon of Athens,—

"Whom Fortune, with her ivory hand, *wafts* to her."—SINGER.

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Though never have I Salerne rhymes[d] profess'd,
To be some lady's trencher-critic guest;
Whiles each bit cooleth for the oracle,
Whose sentence charms it with a rhyming spell. 25
Touch not this choler, that melàncholy,
This bit were dry and hot, that cold and dry.
Yet can I set my Gallio's dieting,
A pestle[e] of a lark, or plover's wing;
And warn him not to cast his wanton eyne 30
On grosser bacon, or salt haberdine[f],
Or dried flitches of some smoked beeve,
Hang'd on a writhen withe[g] since Martin's eve[h];
Or burnt lark's heels, or rashers raw and green,
Or melancholic liver of a hen, 35
Which stout Vorano brags to make his feast,
And claps his hand on his brave ostridge breast;
Then falls to praise the hardy Janizar[i]
That sucks his horse side, thirsting in the war:
Lastly, to seal up all that he hath spoke, 40
Quaffs a whole tunnel of tobacco smoke.
If Martius in boist'rous buffs[k] be dress'd,
Branded with iron plates upon the breast,

[d] *Salernum* is a city in the kingdom of Naples, which had formerly a famous University. The allusion is to the SCHOLA SALERNITANA, an old medical system in rhyming Latin verse, which chiefly describes the qualities of diet. —WARTON. It had been translated into English under the title of the School of Salerne, not long before. "There is much humour in *trencher-critic*," says Warton. Shakspeare has *trencher-knight* for a sycophant, in Love's Labour Lost, Act v. Sc. 2.—SINGER. A new edition of the Schola Salernitana, written by Giovanni di Milano, and addressed to Robert of Normandy, son of William the Conqueror; with an Introduction and Notes, by Sir Alexander Croke, and an English translation; has been issued from the press by the publisher of Bishop Hall.—H.

[e] A PESTLE *of pork* was a *leg of pork*, or *gammon of bacon*, among our ancestors, and has the same meaning still in the EXMOOR dialect. Mr. Nares says, that *pestle* was the term for the leg and leg-bone of any animal, and that it was probably so called from the similarity between a leg-bone and the pestle used in a mortar. The humour of the present passage is increased by naming the leg of a lark, a thing ridiculously small, by the name applied to a ham or gammon. In May Day, by Chapman, however, the truncheons or short staves of serjeants or constables are called pestles.—SINGER.

[f] *Haberdine;* a kind of cod-fish, which is usually salted.—MAITLAND. Most probably from its Dutch name, *Abberdæn*, whence also the French have it *Habordèan*.—SINGER.

[g] A *writhen withe* is a band made of withy; or twisted willow twigs.—SINGER.

[h] The feast of St. Martin, or Martlemas, the 11th of November, was the customary time for hanging up provisions to dry, which had been salted for winter provision: as our ancestors lived chiefly upon salted meat in the spring, the winter-fed cattle not being thought fit for use. Hence it was called Martlemas-beef; in French, Boeuf-bresillé, from its being red like brasilwood. The good old Tusser says:—

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And pointed[l] on the shoulders for the nonce[m],
As new-come from the Belgian garrisons[n]; 45
What should thou need to envy aught at that,
Whenas thou smellest like a civet cat?
Whenas thine oiled locks smooth-platted fall,
Shining like varnish'd pictures on a wall?
When a plum'd fan[o] may shade thy chalked face, 50
And lawny strips thy naked bosom grace?
If brabbling Makefray[p], at each fair and 'size,
Picks quarrels for to show his valiantise,
Straight pressed, for an hungry Switzer's pay[q],
To thrust his fist to each part of the fray, 55
And, piping hot, puffs toward the pointed plain[r],
With a broad Scot[s], or proking-spit of Spain[t];
Or hoiseth sail up to a foreign shore,
That he may live a lawless conqueror[u]:
If some such desp'rate hackster shall devise 60
To rouse thine hare's-heart from her cowardice,
As idle children striving to excell
In blowing bubbles from an empty shell;

"For Easter at Martlemas hang up a beef:
With that and the like, ere grasse beefe come in,
Thy folke shall look cherely, when others look thin."—SINGER.

[l] *The hardy Janizar.* A curious account of the warlike habits of the Turkish Janissaries, and of their feeding upon horse-flesh, may be found in Busbequii *Legationes Turcicæ*, Paris, 1595, p. 71.—MAITLAND.

[k] *Buffs;* a military dress, supposed to have been of the colour now called *buff*.—MAITLAND.

[l] *Pointed;* that is, ornamented with *tags*, or shoulder-knots.—SINGER.

[m] *For the nonce;* i. e. for the occasion, or purpose. See Johnson; and Todd's Spenser, vol. vi. p. 271.—PRATT.

[n] To appear as if they were but just arrived from the sieges and battles of the Netherlands.—H.

[o] Fans of feathers were then chiefly used. So Harrington, Epig. 70, l. 1:—

"When Galla and myselfe do talk together,
Her face she shrowds with *fan of tawny feather;*
And while my thoughts somewhat thereof deviseth,
A double doubt within my mind ariseth:
As first, her skin or fan which looketh brighter;
And second, whether those her looks be lighter,
Than that same plume wherewith her looks were hidden:
But if I cleer'd the doubts, I should be chidden."—SINGER.

[p] *Makefray;* an obvious compound, applied to a disturber of the peace.—MAITLAND.

[q] The Swiss were for a long period the *mercenary* soldiers of Europe.—MAITLAND.

[r] *Pointed;* that is, covered with spears.—MAITLAND.

[s] *Broad Scot;* a broad *Scotch dirk*.—PRATT. A broadsword.—MAITLAND.

[t] *Proking-spit of Spain;* a long *Spanish rapier*.—SINGER. A Toledo.—MAITLAND.

[u] That is, turn pirate.—SINGER.

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O Hercules! how like to prove a man,
That all so rath[x] thy warlike life began! 65
Thy mother could thee for thy cradle set
Her husband's rusty iron corselet;
Whose jargling[y] sound might rock her babe to rest,
That never plain'd of his uneasy nest:
There did he dream of dreary wars at hand, 70
And 'woke, and fought, and won, ere he could stand.
But who hath seen[z] the lambs of Tarentine,
May guess what Gallio his manners been;
All soft as is the falling thistle-down,
Soft as the fumy ball[a], or Morrian's crown[b]. 75
Now, Gallio, 'gins thy youthful heat to reign
In every vigorous limb and swelling vein;
Time bids thee raise thine headstrong thoughts on high,
To valour and adventurous chivalry:
Pawn thou no glove for challenge of the deed; 80
Nor make thy Quintain[c] other's armed head,
T' enrich the waiting herald with thy shame,
And make thy loss the scornful scaffold's[d] game.
Wars, God forfend[e]! nay, God defend from war!
Soon are sons spent, that not soon reared are. 85
Gallio may pull me roses ere they fall,
Or in his net entrap the tennis-ball,
Or tend his spar-hawk mantling[f] in her mew,
Or yelping beagles' busy heels pursue,

[x] *Rath* is *precocious, early, soon.* Milton has the word:—

"Bring the *rathe* primrose that forsaken dies."—SINGER.

[y] *Jargling.* This word, I believe, is Hall's own creation; its sense, as connected with *jarring*, is obvious.—SINGER.

[z] "Si cupidus, si
Vanus, et Euganeâ quantumvis mollior agnâ:
Si tenerum attritus Catinensi pumice lumbum,
Squallentes traducit avos." Juv. Sat. viii. l. 14.—ELLIS.

[a] Warton says, a *fumy ball* means a *ball of perfume.* I doubt this; perhaps the sort of fungus called a *puff-ball* may be intended.—SINGER.

[b] Morrian is the Fool in the play.—WARTON. By *crown* may, therefore, be meant either the Fool's *head*, or the *cap* which he wore. But, Query, does not our author allude to Maid Marian's crown among the Morris Dancers? See Fig. 2. in the Ancient Window of Mr. Tollett, given at the end of vol. xi. of Reed's Shakespeare: where, as the Mock Queen, her crown appears puffed out at the top.—PRATT. *Morrian* seems to be used here for a *Moor*, or negro; *morien*, old French; whose soft woolly crown is alluded to: this agrees better with the preceding similes of lamb's wool, thistle-down, &c. Cotgrave interprets the French word, "*More*, a Moore; *morian*, black-a-more."—SINGER.

[c] *A Quintain* (or *Quintin*) was a figure set up for tilters to run at in mock resemblance of a tournament.—SINGER. It is described by Johnson, as "An

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Or watch a sinking cork upon the shore[g], 90
Or halter finches through a privy door[h]:
Or list he spend the time in sportful game,
In daily courting of his lovely dame,
Hang on her lips, melt in her wanton eye,
Dance in her hand, joy in her jollity; 95
Here's little peril, and much lesser pain,
So timely Hymen do the rest restrain.
Hie, wanton Gallio, and wed betime,
Why should'st thou leese the pleasures of thy prime[i]?
Seest thou the rose-leaves fall ungathered? 100
Then hie thee, wanton Gallio, to wed.
Let ring and ferule meet upon thine hand[k],
And Lucine's girdle with her swathing-band.
Hie thee, and give the world yet one dwarf more,
Such as it got when thou thyself wast bore. 105
Look not for warning of thy bloomed chin;
Can ever happiness too soon begin?
Virginius vow'd to keep his maidenhead,
And eats chaste lettuce, and drinks poppy-seed,
And smells on camphor fasting; and, that done, 110
Long hath he liv'd, chaste as a vailed nun;
Free as a new absolved damosel,
That Frere Cornelius shrived in his cell:

upright post, on the top of which a cross post turned upon a pin. At one end of the cross post was a broad board (for a mark), and at the other a heavy sand-bag. The play was, to ride against the broad end with a lance, and pass by before the sand-bag, coming round, should strike the tilter on the back." This appears to have been the kind commonly used in English sports: but Quintains of different construction, as in the figure of a man with a sword or a sand-bag, were used on the continent. The principle of all these was the same, viz. to avoid the blow of the sword or sand-bag, by striking the Quintain in a particular place. Figures of the different kinds may be seen in the curious Notes of Mr. Malone and Mr. Douce on the subject. Reed's Shakespeare, vol. viii. pp. 193-198.—PRATT. Vide Strutt's Sports and Pastimes of the People of England, ed. 1810, p. 103, et seq.—MAITLAND.

[d] *Scaffold;* the gallery for spectators, erected round the *arena* of a tournament.—MAITLAND.

[e] *Forfend;* avert, prohibit. Frequent in Shakespeare.—PRATT.

[f] A hawk is said to *mantle*, when she spreads and flaps her wings in pleasure. Skinner [voc. *Mantleth*] says, "Dispennat seu pandiculatur, i. e. ni fallor, pennas instar pallii seu *Manteli* extendit et explicat."—MAITLAND. For the *Mew*, see note to Satire I. of this Book.—H.

[g] That is, stand angling for fish.—SINGER.

[h] *A privy door;* a pit-fall, or trap-cage for catching birds.—MAITLAND.

[i] There is a considerable similarity between the thought in this passage, and in the concluding lines of Buchanan's elegy, entitled *Majæ Calendæ*, v. 131, ad fin.—MAITLAND. To *leese*, is to lose.—PRATT.

[k] Marry, while so young as to be yet under the hand of the master.—PRATT.

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Till, now he wax'd a toothless bachelor,
He thaws like Chaucer's frosty Janivere, 115
And sets a month's-mind[1] upon smiling May,
And dyes his beard that did his age bewray;
Biting on annis-seed and rose-marine,
Which might the fume of his rot lungs refine.
Now he in Charon's barge a bride doth seek, 120
The maidens mock, and call him withered leek[m],
That with a green tail hath an hoary head;
And now he would, and now he cannot wed.

SATIRE V.[n]

Stupet Albius ære.

WOULD now that Matho[o] were the Satirist,
That some fat bribe might grease him in the fist,
For which he need not brawl at any bar,
Nor kiss the book to be a perjurer.
Who else would scorn his silence to have sold, 5
And have his tongue tied with strings of gold?

[1] A *month's mind*, i. e. a longing. The origin of this phrase has been conjectured, with much probability, to have arisen from a woman's longing in the first month of pregnancy. Shakspeare has the phrase in The Two Gentlemen of Verona, Act i. Sc. 2: "I see you have a *month's mind* to them." And Hudibras, p. 1. c. ii. v. 111, 112.:—

"For if a trumpet sound, or drum beat,
Who hath not a *month's mind* to combat?"—SINGER.

[m] Warton remarks, that this is the *first* use which had fallen under his observation "of a witty apophthegmatical comparison, of a libidinous old man." The same allusion, however, is to be found in Rabelais.—MAITLAND. But Mr. Price, the recent editor of Warton, says, "It is used by Boccaccio in his Introduction to the Second Part of the Decamerone, and most probably was current before his time."—H. The comparison is also to be found in Sir John Davies's Epigrams, printed with Marlowe's Translation of Ovid's Love Elegies, at Middelburg, 12mo., without date, Epig. 25, In Septimium:—

"Septimius lives, and is like garlike seene,
For though his head be white, his blade is greene."—SINGER.

[n] The Fifth Satire is the most obscure of any. It exhibits the extremes of prodigality and avarice, and affords the first instance I remember to have seen of nominal initials with dashes. Yet in Hall's Postscript to these Satires, he professes to have avoided all personal applications.—WARTON.

[o] Matho was an informer and lawyer of the lowest order, during the reign of Domitian. Vid. Juvenal. Ruperti, Sat. i. l. 32. Sat. vii. l. 129. et Notæ. —MAITLAND.

[p] *Tho* for *then*: as before, in Book ii. Sat. 3. The modern editor here again takes it for a contraction of *though*. It occurs again three lines lower. —SINGER. Yet here the sense evidently requires *though*, and not *then*, in both instances.—H.

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Curius is dead, and buried long since,
And all that loved golden abstinence.
Might he not well repine at his old fee,
Would he but spare to speak of usury? 10
Hirelings enow beside can be so base,
Tho'[p] we should scorn each bribing varlet's brass;
Yet he and I could shun each jealous head,
Sticking our thumbs close to our girdle-stead[q]:
Tho', were they manicled behind our back, 15
Another's fist can serve our fees to take.
Yet pursy Euclio, cheerly smiling, pray'd[r]
That my sharp words might curtail[s] their side-trade[t]:
For thousands been in every governall,
That live by loss, and rise by others' fall. 20
What ever sickly sheep so secret dies,
But some foul raven hath bespoke his eyes?
What else makes N——, when his lands are spent,
Go shaking like a threadbare malcontent,
Whose bandless bonnet vails his o'ergrown chin, 25
And sullen rags bewray his morphew'd skin[t]?
So ships he to the wolvish Western Isle
Among the savage kernes[u] in sad exile;

[q] The *girdlestead*, that is, the *waist;* the place (or *stead*) of the girdle. So in Stubbes's Anatomy of Abuses: "Some short, scarsly reaching to the *girdlestead*, or waste, some to the knee," &c.—SINGER.

[r] *To curtal*, that is, *to curtail*. The adjective, *curtal*, is *cut short*, and the substantive, *a curtal*, is *a horse with a docked tail*. The former word may be found in Milton, the latter in Jonson.—H.

[s] *Side-trade;* i. e. indirect, disreputable.—MAITLAND.

[t] *Morphew* is a leprous eruption appearing like a white scurf upon the body. Philips says, "from the French *mort feu*, dead fire, because it looks like the white sparks that fall from a brand extinguished." The epithet *sullen*, applied to rags here, means *dismal*.—SINGER.

[u] *Kernes* were light-armed foot soldiers, either from Ireland or the Western Isles, and are always represented as very poor, wild, and savage. "*Kerne*, (says Stanihurst,) *Kighegren*, signifieth a shower of hell; because they are taken for no better than *rakehells*, or the *devil's blacke garde*." Description of Ireland, ch. 8, fol. 28.

Shakspeare in Macbeth says, the Rebel Macdonwald

"From the *Western Isles*
Of *Kernes* and Gallowglasses is supplied."—SINGER.

Our author had probably seen Spenser's "View of the State of Ireland," composed a short time before the publication of these Satires, though not printed till many years afterwards. Spenser's description is an ample justification of our Satirist's epithet of SAVAGE *kernes:* and it is probably in allusion to their character that Hall calls Ireland *wolvish*. "Marrie," he says, "those be the most barbarous and loathly conditions of any people (I thinke) under heaven: for, from the time that they enter into that course, they doe use all the beastly behaviour that may bee: they oppose all men: they spoile as well the subject, as the enemy: they steale: they are cruel and bloodie; full of revenge, and delighting in deadly execution; licentious; swearers,

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Or in the Turkish wars, at Cæsar's pay,
To rub his life out till the latest day. 30
Another shifting gallant, to forecast
To gull his hostess for a month's repast,
With some gall'd trunk, ballac'd[x] with straw and stone,
Left for the pawn of his provision.
Had F——'s shop lien fallow but from hence? 35
His doors close seal'd, as in some pestilence,
Whiles his light heels their fearful flight can take,
To get some badgeless blue[y] upon his back?
Tocullio was a wealthy usurer,
Such store of incomes had he every year, 40
By bushels was he wont to mete his coin,
As did the old wife of Trimalcion[z].
Could he do more, that finds an idle room
For many hundred thousands on a tomb?
Or who rears up four free-schools in his age, 45
Of his old pillage, and damn'd surplusage?
Yet now he swore, by that sweet cross he kiss'd,
(That silver cross, where he had sacrific'd
His coveting soul, by his desire's own doom,
Daily to die the Devil's martyrdom,) 50
His angels[a] were all flown up to their sky,
And had forsook his naked treasury.
Farewell Astrea[b], and her weights of gold,
Until his lingering calends once be told;
Nought left behind but wax and parchment scrolls, 55
Like Lucian's dream[c] that silver turn'd to coals.
Shouldst thou him credit, that nould[d] credit thee?
Yes, and mayst swear he swore the verity.

and blasphemers; common ravishers of women, and murtherers of children." See Todd's edit. vol. viii. p. 392.—Pratt. For the supposed etymology of the term *Kernes*, vid. Todd's Johnson.—Maitland.

[x] The old substantive was "*balase*, wherewith ships are poysed to go upright." The participle of the verb *to balase* was therefore *balased*, as we find it in the old dictionaries. The old copies read *ballac'd*, but the modern editor changed it unwarrantably to *ballast*.—Singer.

[y] *Badgeless blue;* some dress, different from that which he had worn, in order to prevent detection.—Pratt. The dress of a person in low life; generally of a servant, which was of a blue colour.—Maitland. A *blue* coat and *a badge* being the dress of a servant, probably *badgeless blue* here means *a soldier's coat*. In Green's Tu Quoque, one says:—

"A *blue coat* with a *badge* does better with you."—Singer.

[z] "Uxor Trimalchionis Fortunata appellatur, quæ nummos modio metitur." Petronii Arbitri *Satyricon*, cap. 37.—Maitland.

[a] *Angels* were gold coins worth about ten shillings.—Singer.

[b] *Astræa*. The daughter of Astreus, one of the Titans, and of Themis; or, according to Ovid, of Jupiter and Themis. She descended from heaven to

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The ding-thrift[e] heir, his shift-got sum mispent,
Comes drooping like a penniless penitent, 60
And beats his faint fist on Tocullio's door;
It lost the last, and now must call for more.
Now hath the spider caught a wandering fly,
And drags her captive at her cruel thigh:
Soon is his errand read in his pale face, 65
Which bears dumb characters of every case.
So Cyned's dusky cheek, and fiery eye,
And hairless brow, tells where he last did lie.
So Matho doth bewray his guilty thought,
Whiles his pale face doth say his cause is nought. 70
Seest thou the wary angler trail along
His feeble line, soon as some pike too strong
Hath swallowed the bait, that scorns the shore,
Yet now near hand cannot resist no more?
So lieth he aloof in smooth pretence, 75
To hide his rough intended violence.
As he that, under name of Christmas cheer,
Can starve his tenants all the' ensuing year.
Paper and wax (God wot!) a weak repay
For such deep debts and down-stak'd[f] sums as they: 80
Write, seal, deliver, take, go spend and speed;
And yet full hardly could his present need
Part with such sum; for but as yester-late[g]
Did Furnus offer penn'orths at easy rate,
For small disbursement; he the banks hath broke, 85
And needs mote now some further plain o'erlook:
Yet, ere he go, fain would he be releas'd;
Hie you, ye ravens, hie you to the feast.

dwell upon earth during the golden age. The crimes of mortals, however, at length drove her back to the celestial abodes;—

"Et virgo cæde madentes
Ultima cœlestum terras Astræa reliquit."

The Greeks confounded Astræa with the Goddess of Justice; and Spenser exhibits her under the same character. Vid. Fairy Queen, book v. cant. i. ver. 5. et seq.—MAITLAND.

[e] Πόθεν χρυσίον τοσοῦτον; ἢ που ὄναρ ταῦτά ἐστι; δίδια γοῦν μὴ ἄνθρακας, ἕυρω ἀνεγρόμενος. Vid. Luciani Timon. edit. Hemsterhus. tom. i. p. 152.—MAITLAND.

[d] *Nould;* quasi, ne would, would not.—PRATT.

[e] *Ding-thrift*, i. e. *spendthrift*, one who *dings* or throws away *thrift*, who spurns prudence and economy:—

"No, but because the *ding-thrift* now is poore,
And knows not where i' th' world to borrow more."
Herrick, Hesper. p. 186.—SINGER.

[f] The edition of 1599 reads *downcast*; and is followed, as usual, by the Oxford editor.—PRATT.

[g] *As yester-late;* i. e. so lately since as yesterday.—PRATT.

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Provided that thy lands are left entire,
To be redeem'd or ere thy day expire; 90
Then shalt thou tear those idle paper bonds,
That thus had fettered thy pawned lands.
Ah fool! for sooner shalt thou sell the rest,
Than stake aught for thy former interest;
When it shall grind thy grating gall for shame, 95
To see the lands, that bear thy grandsire's name,
Become a dunghill-peasant's summer-hall,
Or lonely hermit's cage inhospitall;
A pining gourmand, an imperious slave,
A horse-leech, barren womb, and gaping grave[h]; 100
A legal thief, a bloodless murderer,
A fiend incarnate, a false usurer:
Albe such main extort[i] scorns to be pent
In the clay walls of thatched tenement:
For certes no man of a low degree 105
May bid two guests, or gout or usury:
Unless some base hedge-creeping Collybist[k]
Scatters his refuse scraps on whom he list,
For Eastergloves, or for a Shrovetidehen,
Which, bought to give, he takes to sell again. 110
I do not mean some glozing merchant's feat,
That laugheth at the cozen'd world's deceit,
When as a hundred stocks lie in his fist,
He leaks, and sinks, and breaketh when he list.
But Nummius eas'd the needy gallant's care 115
With a base bargain of his blowen[l] ware

[h] "The *horse-leech* hath two daughters, crying, Give, Give. There are three things that are never satisfied: yea, four things say not, It is enough: the *grave*, and the *barren womb*, &c." Prov. xxx. 15, 16.—Pratt.

[i] *Main extort*, i. e. excessive extortion.—Pratt.

[k] *Collybist*. Our author uses this word when speaking of Christ's driving the money-changers out of the Temple: "See now, how his eyes sparkle with holy anger, and dart forth beams of indignation in the faces of these guilty *Collybists!*" Contempl. xxv. The word is from the Greek κολλυβιστής, *nummularius*, a money-changer, usurer, banker, &c.—Pratt.

[l] *Blowen* for *blown*, i. e. stale, worthless.—Singer.

[m] Shakspeare alludes to these dishonest practices in Measure for Measure, where the clown enumerates the inhabitants of the prison: "—First, here's young master Rash; he's in for a commodity of *brown paper* and old ginger; nine score and seventeen pounds." Act iv. Sc. 3. The passages in contemporary writers, alluding to this custom of the usurers, are extremely numerous. It forms the subject of a chapter in Dekker's English Villanies; and is well illustrated by Mr. D'Israeli, in his Curiosities of Literature, first series, vol. iii. p. 78. These nominal purchases of any trumpery which were to be turned into money by selling at a great loss, and often to a confederate of the usurer, have been heard of even in our times. Greene, in his Quip for an Upstart Courtier, says, "For the merchant he delivered iron, tin, lead, *hops*, sugars, spices, oyls, *brown paper*, or whatever else, from six months to

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Of fusted hops, now lost for lack of sale,
Or mould brown-paper[m] that could nought avail;
Or what he cannot utter otherwise,
May pleasure Fridoline for treble price: 120
Whiles his false broker lieth in the wind,
And for a present chapman is assign'd,
The cut-throat wretch for their compacted gain
Buys all for but one quarter of the main[n];
Whiles, if he chance to break his dear-bought day, 125
And forfeit, for default of due repay,
His late entangled lands; then, Fridoline,
Buy thee a wallet, and go beg or pine.
If Mammon's self should ever live with men,
Mammon himself shall be a citizen. 130

SATIRE VI.[o]

Quid placet ergo?

I WOT not[p] how the world's degenerate,
That men or know or like not their estate;
Out from the Gades[q] up to th' Eastern morn,
Not one but holds his native state forlorn.
When comely striplings wish it were their chance 5
For Cænis' distaff to exchange their lance,
And wear curl'd periwigs, and chalk their face,
And still are poring on their pocket-glass;

six months; which when the poor gentleman came to sell again, he could not make threescore and ten in the hundred, besides the usury." And in his Defence of Cony Catching: "So that, if he borrow an hundred pounds, he shall have forty in silver, and threescore in wares: as lute-strings, hobby horses, or *brown paper*, or cloath," &c. All rich citizens were engaged in this traffic. Hence in Cymbeline, Belarius says:—

"Did you but know the *City's usuries*,
And felt them knowingly."—SINGER.

[n] *Of the main;* i. e. of the full price.—PRATT.

[o] In this Satire, from Juvenal's position that every man is naturally discontented, and wishes to change his proper condition and character, he ingeniously takes occasion to expose some of the new fashions and affectations.—WARTON. In this Satire our author appears to have had both the first Ode and the first Satire of Horace in view.—PRATT.

[p] "Qui fit, Mæcenas, ut nemo, quam sibi sortem
Seu ratio dederit, seu fors objecerit, illâ
Contentus vivat?"

Hor. Lib. I. Sat. i.—ELLIS.

[q] "Omnibus in terris, quæ sunt a Gadibus usque
Auroram et Gangem, pauci dignoscere possunt
Vera bona."

Juv. Sat. x.—ELLIS.

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Tir'd with pinn'd ruffs[r], and fans, and partlet-strips[s],
And busks[t]; and verdingales[u] about their hips; 10
And tread on corked stilts[x], a prisoner's pace,
And make their napkin[y] for their spitting place,
And gripe their waist within a narrow span:
Fond Cænis, that wouldst wish to be a man!
Whose mannish housewives like their refuse state, 15
And make a drudge of their uxorious mate;
Who, like a cot-quean[z], freezeth at the rock[a],
Whiles his breech'd dame doth man the foreign stock.
Is't not a shame to see each homely groom
Sit perched in an idle chariot-room[b], 20
That were not meet some pannel to bestride,
Sursingled[c] to a galled hackney's hide?
Each muckworm will be rich with lawless gain,
Although he smother up mows of seven years grain,
And hang'd himself when corn grows cheap again; 25

[r] A *ruff* is now an ornament peculiar to the female neck, but it was formerly used by both sexes. The effeminacy of a man's ruff is ridiculed by Beaumont and Fletcher; Nice Valour, Act iii. Sc. 1.—MAITLAND.

[s] A *partlet* was a *neckerchief*, *gorget*, or *rail*, say the old Dictionaries. But Minshew adds: "*Partlet*, mentioned in the statute 24 H. VIII. c. 13, seemeth to be some part of a man's attire, viz. some loose collar of a doublet, to be set on or taken off by itselfe, without the bodies, as the *picadillies* now a daies, or as men's *bands*, or women's *neckerchiefs*, which are in some places, or at least have been within memorie, called *partlets*."—SINGER. Johnson's definition of *partlet*, after Hanmer, is "A name given to a hen; the original signification being a ruff or band, or covering for the neck;" and, in illustration, he quotes this line of our author.—PRATT.

[t] *Busks* were pieces of wood, (steel,) or whalebone, worn down the front of women's stays to keep them straight. It seems that such beings as are now popularly called *dandies* were not unknown in the good old times: the same accusation of wearing *stays*, and other articles of female attire, has been brought against their descendants.—SINGER.

[u] A *verdingale*, or farthingale, a kind of *hoop*.—SINGER. "A whalebone circle that ladies formerly wore on their hips, and upon which they tied their petticoats." Phillips's New World of Words.—PRATT.

[x] This kind of high shoe was called a *moyle*. "Mulleus, a shoe with a high sole, which kings and noblemen use to weare, nowe common amonge nice fellowes." Junius's Nomenclator, by Fleming, 1585.—SINGER.

[y] *Napkin*, i. e. *handkerchief*. Baret, in his Alvearie, has "*Napkin*, or *handkerchief*, wherewith we wipe away the sweat, *Sudarium*; distinguished from a table napkin, *Mantile*."—SINGER.

[z] *Cot-quean*; "A man that is too busy in meddling with women's affairs." Phillips's New World of Words.—PRATT. An effeminate fellow; probably a corruption of *coquine*, which Cotgrave interprets a *cockney*, a *simper de cockit*, *a nice thing*. Addison compares a woman interfering with state affairs to a man interfering in female business, a *cot-quean*.—SINGER. A hen-pecked husband. Vid. Nares's Glossary, for the derivation and various meanings of this word. —MAITLAND.

[a] The *rock* is the *distaff*; that is, the staff on which the flax was held, when spinning was performed without a wheel: or the corresponding part of the spinning-wheel.—SINGER.

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Although he buy whole harvests in the spring,
And foist in false strikes[d] to the measuring;
Although his shop be muffled from the light,
Like a day dungeon, or Cimmerian night.
Nor full nor fasting can the carle take rest[e], 30
Whiles his George-Nobles[f] rusten in his chest:
He sleeps but once, and dreams of burglary,
And wakes, and casts about his frighted eye,
And gropes for thieves[g] in ev'ry darker shade;
And if a mouse but stir, he calls for aid[h]. 35
The sturdy ploughman doth the soldier see
All scarfed with pied colours to the knee,
Whom Indian pillage hath made fortunate;
And now he 'gins to loath his former state:

[b] "In the year 1564, Guylliam Boonen, a dutchman, became the queene's coachmanne, and was the first that brought the use of coaches into England. And after a while, divers great ladies, with as great jealousie of the queene's displeasure, made them coaches, and rid in them up and downe the countries to the great admiration of all beholders. But then by little and little they grew usual among the nobility and others of sort, and within twenty years began a great trade of coach making. And about that time began long wagons to come into use, such as now come to London from Caunterbury, Norwich, Ipswich, Gloucester, etc. with passengers and commodities. Lastly, even at this time, 1605, began the ordinary use of caroches." *Stowe's Annales*, 1615, fol. p. 867, 2.—SINGER. Mr. Warton has adduced some very curious anecdotes of coaches.—ELLIS.

[c] A *sursingle* was a long upper girth which often went over the pannel, or saddle.—SINGER.

[d] *A strike;* the act of smoothing corn for the purpose of measurement.—MAITLAND.

[e] *Nor full nor fasting, &c.* "These symptomes are elegantly expressed by Theophrastus, in his *character* of a covetous man: lying in bed, he asked his wife whether she shut the trunkes and chests fast, the capcase be sealed, and whether the hall door be bolted; and though shee say all is well, he riseth out of his bed in his shirt, beare-foot and beare-legged, to see whether it be so, with a darke lanthorne searching every corner, scarce sleeping a winke all night." Burton's *Anatomy of Melancholy*, ed. 1632, p. 116.—MAITLAND.

[f] A *noble* was a gold coin, in value twenty *groats*, or six shillings and eightpence sterling. The appellation of *George* probably refers to a stamp of St. George upon the reverse of the coin.—MAITLAND.

[g] *Thieves.* The Oxford editor, ridiculously enough, has converted this word into *th' eves.*—PRATT.

[h] "Formidat, si vermis humo, *mus exeat antro*," &c.
Buchanani *Chrysalus*, v. 13.

This characteristic description of a miser's timidity is borrowed from Lucian's "pleasant and wittie" dialogue, called Gallus, in which *Pythagoras his Cocke* carries *Mycillas the Cobler* to the abodes of Gryphon and Eucrates, two usurers, at midnight: "whom they found both awake, casting up of their accounts, and telling of their money; leane, dry, pale, and anxious; still suspecting least somebody should make a hole in the wall, and so get in; or if a rat or mouse did but stirre, starting upon a suddaine, and running to the doore to see whether all were fast." Burton's *Anatomy of Melancholy*, ed. 1632, p. 116.—MAITLAND.

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Now doth he inly scorn his Kendal-Green[i], 40
And his patch'd cockers[k] now despised been.
Nor list he now go whistling to the car,
But sells his team, and fettleth[l] to the war.
O war! to them that never tried thee, sweet[m]!
When his dead mate falls grovelling at his feet, 45
And angry bullets whistlen at his ear,
And his dim eyes see nought but death and drere.
Oh happy ploughman, were thy weal well known[n]!
Oh happy all estates, except his own!
Some drunken rhymer[o] thinks his time well spent, 50
If he can live to see his name in print;

[i] A sort of Forester's *green* cloth, for which *Kendal*, in Westmoreland, was famous. It is celebrated as the livery of Robin Hood and his men: and is still the favourite colour of woodsmen and gamekeepers.—SINGER. See Statute of Rich. II. an. 12. A. D. 1389.—ELLIS.

[k] *Cockers* were hedgers' or ploughmen's boots, made of rude materials, sometimes of untanned leather. *Carpatinæ*.—SINGER.

[l] To *fettle* is to go intently upon any business. Its origin is not known, but it seems to me to have the appearance of a corruption of *to settle*, as Mr. Nares has also observed. He has adduced another instance of its use from Sylvester:—

"They to their long hard journey *fettling* them."
Maiden's Blush.—SINGER.

The word is still used in the midland counties, to signify adjusting, preparing, &c.—PRATT.

[m] This line is a translation of the Greek proverb, Γλυκὺς ἀπειρῷ πόλεμος. *Dulce bellum inexpertis*.—MAITLAND.

[n] "O fortunatos nimium, sua si bona nôrint,
Agricolas!"—Virg. Georg. ii. l. 458, 9.—MAITLAND.

[o] These lines (says Warton) seem to be levelled at William Elderton, a celebrated drunken ballad-writer. Stowe says he was an attorney of the Sheriff's Court, in the City of London, and cites some verses he made on the images over the Guildhall gate. He was afterwards master of a company of players. Nash, in his Apology of Pierce Pennilesse, says: "Tarleton, at the Theater, made jests of him (speaking of Gabriel Harvey), and W. Elderton consumed his ale-crammed nose to nothing in baiting him with whole *bundles of ballads*." Ed. 1593, Sig. E. Gabriel Harvey had drawn down his vengeance by mentioning him irreverently in his Four Letters, 1592. "If Mother Hubbard, in the vaine of Chaucer, happen to tell one canicular tale, father Elderton and his son Greene, in the vaine of Skelton or Scoggin, will counterfeit an hundred dogged fables and libels," &c. p. 7; and in p. 6, he says, Elderton and Greene are the "ringleaders of the rhyming and scribbling crew:" and again, "Who like Elderton for ballading, Greene for pamphleting; both, for good fellowship, and bad conditions? Railing was the ypocras of the drunken rhymester." "Elderton (says Camden), who did arme himselfe with ale (as ould Father Ennius did with wine) when he ballated, had this [Epitaph] in that respect made of him,—

"Hic situs est sitiens ebrius Eldertonus:
Quid dico hic situs est? hic potius situs est."

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Who when he is once fleshed to the press,
And sees his hansel[p] have such fair success,
Sung to the wheel, and sung untò the pail[q],
He sends forth thraves[r] of ballads to the sale: 55
Nor then can rest, but volumes up bodg'd rhymes,
To have his name talk'd of in future times.
The brain-sick youth, that feeds his tickled ears
With sweet-sauc'd lies of some false traveller,
Which hath the Spanish Decades[s] read awhile, 60
Or whetstone leasings[t] of old Mandeville;

"Of him also was made this:—

"Here is Elderton lyeng in dust,
Or lyeng Elderton, choose which you lust:
Here he lies dead: I doe him no wrong;
For who knew him standing all his life long?"
Camden's Remaines, 1657, p. 397.—SINGER.

[p] *Hansel*; "the first act of sale."—*Todd*. Hall here uses the word for *the first act of authorship*.—MAITLAND. See note, in Book iv. Sat. 1.—H.

[q] Sung by the knife-grinder and milk-maid.—MAITLAND. Sung by the maids when spinning and milking. Lord Surrey says:—

"My mother's *maids*, when they do sit and *spin*,
They sing a song made of a fieldish mouse."

Shakspeare, in Twelfth Night, says of a ballad,—

"The *spinsters* and the knitters in the sun
Do use to chant it."—SINGER.

[r] *Thraves*, or *threaves*; threaf, Saxon; were a collection of sheaves of corn, some say *two*, others *four*, shocks of six sheaves each. It was often used metaphorically for a great number or huge collection of other objects. In the curious list of "The companyes of bestys and foules" in the Book of St. Alban's, ed. 1486, "a *thrave* of thrashers" is humorously put for a company or number of thrashers; because a *thrave* of straw was a heap of bundles: and *thraves* here has the same humorous effect of ludicrous exaggeration.—SINGER.

[s] The 'Spanish Decades' is an old black letter quarto, a translation from the Spanish into English, about 1590. In the old play of Lingua, 1607, Mendacio says, "Sir John Mandevile's Travels, and great part of the Decads, were of my doing." Act ii. Sc. 1.—WARTON.

[t] The *whetstone* is the reward given in jocular games to the person who succeeded in telling the most extravagant falsehood, and applied, therefore, with great propriety to the *leasings*, or lies, of Sir John Mandeville.—MAITLAND. The origin of the jest has not been exactly made out, but perhaps it was with the idea of sharpening the wits for fresh exploits. Mr. Nares, to whom I am indebted for this explanation, cites a passage from Randolph's interlude of the Pedlar in proof of this. Baret and Cooper, in their Dictionaries, interpret the 'Fungar vice cotis' of Horace, "I will quicken or sharpen you, I will be a *whetstone* to you." And in Bullein's Dialogue bothe pleasant and pitiful, &c. 1564, Mendax, the liar, who relates many such strange wonders as those in the text, brings a *whetstone* in his hand, and says, "My name is Mendax, a younger brother, lineally descended of an ancient house before the Conquest. We give three *whetstones* in gules, with no difference."

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Now with discourses breaks his midnight sleep,
Of his adventures through the Indian deep,
Of all their massy heaps of golden mine,
Or of the antique tombs of Palestine; 65
Or of Damascus' magic wall of glass,
Of Solomon his sweating piles of brass,
Of the bird Ruc [u] that bears an elephant,
Of mermaids that the southern sees do haunt;
Of headless men, of savage cannibals [x], 70
The fashions of their lives, and governals:
What monstrous cities there erected be,
Cairo, or th' city of the Trinity.
Now are they dunghill cocks, that have not seen
The bordering Alps, or else the neighbour Rhene: 75

Many other allusions to it are to be found in our old writers, which the curious reader may see in the Glossary of Mr. Nares. It is remarkable that it is not yet out of use in the north. "It is a custom in the north, when a man tells the greatest lie in the company, to reward him with a whetstone." *Budworth's Fortnight's Ramble to the Lakes*, 1792.—SINGER.

[u] *Ruc;* a fabulous oriental bird, for an account of which the curious reader may consult the *Voyages of Sinbad the Sailor*, and Hole's *Remarks on the Arabian Nights' Entertainments*, where all the authorities on the subject are referred to.—MAITLAND.

"In eâdem ipsâ orbis parte, in quâ monstrosissimus ales *Ruc* elephantum integrum unguibus suis rapiens deglutiendum." Mundus Alter et Idem, lib. i. cap. 1. The author of the English translation adds in a note, "This bird's picture is to be seen in the largest maps of the world, with an elephant in his pounces." See a further account of this fabulous creature in lib. i. c. 10. of the same work. The author mentions it again in his Censure of Travel, sect. 11: where there occurs a similar reprehension of the marvellous stories of travellers with that in this Satire.—PRATT.

[x] The reader will recollect Othello's—

"Cannibals, that each other eat,
The Anthropophagi, and men whose heads
Do grow beneath their shoulders." Act i. Sc. 3.—SINGER.

"We can tell .... of those headless eastern people, that have their eyes in their breast; a mis-conceit arising from their fashion of attire which I have sometimes seen." See Censure of Travel, sect. 11.—PRATT.

[y] *The news-full grasshopper*, i. e. the *Royal Exchange*, the steeple of which was surmounted by a grasshopper, the crest of its founder, Sir Thomas Gresham. It was a place of resort for newsmongers and idlers, as well as the busy. Hall himself remarks, "So may we ofttimes better heare and see the newes of France or Spaine, upon our Exchange, than in their Paris or Madrid." And in the Letting of Humours Blood in the Head Vaine, by S. R. 1611, Satire the First, we have a portrait of one of the swaggering, lying news-venders who were to be found there:—

"Sometimes into the Reall Exchange he'll drop,
Clad in the ruins of some broker's shop;
And there his tongue runs byass on affairs,
No talk but of commodities and wares.—
If news be hearken'd for, then he prevails,
Setting his mint to work to coin false tales.—

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And now he plies the news-full Grasshopper[y],
Of voyages and ventures to enquire.
His land mortgag'd, he, sea-beat in the way,
Wishes for home a thousand sithes[z] a day.
And now he deems his home-bred fare as lief[a] 80
As his parch'd biscuit, or his barrel'd beef.
'Mongst all these stirs of discontented strife,
Oh let me lead an academic life[b]!
To know much, and to think we nothing know;
Nothing to have, yet think we have enow: 85
In skill to want, and wanting seek for more;
In weal, nor want nor wish for greater store:
Envy, ye monarchs, with your proud excess,
At our low sail[c], and our high happiness!

He'll tell you of a tree that he doth know,
Upon the which rapiers and daggers grow,
As good as any Fleet Street hath in shop,
Which, being ripe, down into scabbards drop.—
His wondrous travels challenge such renown,
That Sir John Mandeville is quite put down:
Men without heads, and pigmies handbreadth high;
Those with no legs, that on their backs do lie,
Or do the weather's injury sustain,
Making their legs a pent-house for the rain."

This curious little volume was reprinted by Sir Walter Scott in 1815.—SINGER.

[z] A thousand *sithes;* that is, a thousand *times.* The Oxford editor has changed this to *sighs,* but unwarrantably. It is a Spenserian word:—

"The foolish man thereat woxe wondrous blith,
As if the word so spoken were halfe donne;
And humbly thanked him *a thousand sith*
That had from death to life him newly wonne."
Faerie Queene, b. iii. c. 10. s. xxxiii.

So in Bevis of Hampton:—

"Of his comming the King was blith,
And rejoyced *a hundredth sith.*"

Thus also in a ballad in Ritson's Ancient Songs, p. 44:—

"I thonke you all *a thousand sithe.*"—SINGER.

[a] *As lief* is the same thing with *as lieve,* i. e. as *dear,* as *pleasant;* from Leof, Saxon. See Satire 2, of this Book.—SINGER.

[b] Our author appears from his "Specialities" to have been warmly attached to the academic life which he here praises. Speaking of his election as a Fellow of Emanuel College, he says,—"I was with a cheerful unanimity chosen into that Society; which, if it had any equals, I dare say had none beyond it for good order, studious carriage, strict government, austere piety: in which I spent six or seven years more with such contentment, as the rest of my life hath in vain striven to yield."—PRATT.

[c] *At our low sail.* This expression was proverbial. In "The Return from Parnassus," Act iv. Sc. 5. we find,—

"Scholars must frame to live *at a low sayle.*"—ELLIS.

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SATIRE VII.[d]

ΡΩΜΗ ΡΥΜΗ.

WHO says these Romish pageants been too high
To be the scorn of sportful poesy?
Certes not all the world such matter wist,
As are the Seven Hills, for a Satirist.
Perdie[e], I loath a hundred Mathos'[f] tongues, 5
A hundred gamesters' shifts, or landlords' wrongs;
Or Labeo's poems, or base Lolio's pride,
Or ever what I thought or wrote beside:
When once I think, if carping Aquine's spright[g],
To see now Rome, were licens'd to the light, 10
How his enraged ghost would stamp and stare,
That Cæsar's throne is turn'd to Peter's chair;
To see an old shorn lozel[h] perched high,
Crossing beneath a golden canopy;
The whiles a thousand hairless crowns crouch low, 15
To kiss the precious case of his proud toe;
And, for the lordly fasces borne of old,
To see two quiet crossed keys of gold;
Or Cybele's shrine, the famous Pantheon's frame,
Turn'd to the honour of our Lady's name[i]. 20

[d] This Satire (which was added in the second edition) attacks the pageantries of the papal chair, and the superstitious practices of popery; with which it is easy to make sport. But our author has done this by an uncommon quickness of allusion, poignancy of ridicule, and fertility of burlesque invention. He pictures to us the effect which the change between Modern and Ancient Rome would have on the enraged ghost of Juvenal, if he were permitted to return to earth to witness it.—WARTON. Compare this Satire with Mundus Alter et Idem, lib. iii. c. 8, 9.—PRATT.

[e] *Perdie;* Fr. *par Dieu*, an old oath.—PRATT.

[f] *Matho, Labeo, Lolio;* characters in the previous Satires.—MAITLAND.

[g] The thought of Juvenal's rising from the tomb to survey Papal Rome, might perhaps originate with Spenser's lines, in the Ruines of Rome:—

> "O that I had the Thracian Poet's harp,
> For to awake out of th' infernal shade
> Those antique Cæsars, sleeping long in dark,
> The which this antient city whilome made!"—st. 25.—ELLIS.

[h] *Lozel;* "a lazy lubber, a slothfull booby." Phillips's New World of Words.—PRATT. A worthless fellow, one lost to all goodness: from the Saxon, lozian, to perish, or be lost.—SINGER.

[i] Pope Boniface the Fourth consecrated the Pantheon to the glory of the Virgin and all the Saints.—MAITLAND.

[k] The tiara of the Pope.—H.

[l] The scarlet hat of a Cardinal.—MAITLAND.

[m] The crozier of a Bishop.—MAITLAND.

[n] And *store*, i. e. the multitude of them.—SINGER.

[o] "Scorta Romæ Julium nummum solvunt Pontifici: exhinc census illius an-

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But that he most would gaze and wonder at,
Is th' horned mitre[k], and the bloody hat[l],
The crooked staff[m], their cowl's strange form and store[n],
Save that he saw the same in hell before;
To see the broken nuns, with new-shorn heads, 25
In a blind cloister toss their idle beads,
Or lousy cowls come smoking from the stews,
To raise the lewd rent to their lord accrues,
(Who, with rank Venice, doth his pomp advance
By trading of ten thousand courtesans[o];) 30
Yet backward must absolve a female's sin,
Like to a false dissembling Theatine[p]:
Who, when his skin is red with shirts of mail,
And rugged hair-cloth scours his greasy nail;
Or wedding garment tames his stubborn back, 35
Which his hemp girdle dyes all blue and black;
Or, off his alms-bowl three days supp'd and din'd,
Trudges to open stews of either kind[q]:
Or takes some Cardinal's stable in the way,
And with some pamper'd mule doth wear the day, 40
Kept for his lord's own saddle when him list.
Come, Valentine, and play the Satirist,
To see poor sucklings welcom'd to the light
With searing irons of some sour Jacobite[r];
Or golden offers of an aged fool, 45
To make his coffin some Franciscan's cowl[s]:
To see the Pope's black knight[t], a cloked Frere,
Sweating in th' channel like a scavenger;

nuus excedit 40,000 Ducatos. Paul. III. in Tabellis suis habuit Meretrices 45,000." See note to "Mundus Alter et Idem," lib. iii. sect. 2.—PRATT. The Venetian government derived considerable emolument from licensed brothels.—MAITLAND.

[p] *Theatine*; an order of priests instituted by *Jean-Pierre Caraffe, Eveque de Theate, et Archeveque de Brindisi*, in 1524, with permission of Pope Clement the Seventh. Vid. Moreri Grand Dict. voc. *Clercs Theatins*.—MAITLAND. Thus named, from Teate in the kingdom of Naples. Their history may be found in the Dictionary of the French Academy.—ELLIS.

[q] *Trudges to open stewes, &c.* See a curious illustration of this allusion in Palingenius, Zodiacus Vitæ, lib. vi. v. 945-951.—MAITLAND.

[r] *Jacobite*; the name of an eastern religious sect, called also *Monophysites*, because they believed that there was only one nature in Jesus Christ. The *Jacobites* partially united themselves with the Church of Rome in 1595, during the Popedom of Clement the Seventh. Vide Moreri Grand Dict., voc. *Jacobites*.—MAITLAND. A Jacobite, or Jacobin, was a Grey Friar.—ELLIS.

[s] It was the custom to be buried in the habit of St. Francis, who being an especial favourite of St. Peter, the *Janitor* of Heaven was less disposed to be scrupulous about the admission of those who demanded entrance in his livery.—MAITLAND. How highly a cowl was prized to keep away Demons, may be seen in Pennant's London, under Christ Church, Newgate Street.—ELLIS.

[t] *The Pope's black knight*; a Dominican. The Friars, and especially the

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Whom erst thy bowed ham did lowly greet,
When at the corner-cross thou didst him meet, 50
Tumbling his rosaries hanging at his belt,
Or his berretta, or his tow'red felt[u]:
To see a lazy dumb Acolythite[x]
Armed against a devout fly's despite,
Which at th' high altar doth the chalice veil 55
With a broad fly-flap of a peacock's tail;
The whiles the lickerous priest spits every trice
With longing for his morning sacrifice[y],
Which he rears up quite perpendicular,
That the mid church doth spight the chancel's fare, 60
Beating their empty maws, that would be fed
With the scant morsels of the Sacrist's bread.

mendicant orders of St. Dominic and St. Francis, were called the Pope's Knights.—MAITLAND.

[u] *Berretta;* a high-crowned hat of velvet or cloth, worn by the different orders of Priests.—H. The *bireta coccinea* was a *Cardinal's hat;* and the *birretum album* the *cap* worn by *Sergeants at Law.* See Spelman, under the word *Birrus.*—PRATT. Vid. Du Cange, voc. *Barretum.*—MAITLAND.

[x] Ακόλουθος, Acolythus; the next in grade to a Subdeacon in the Catholic Church. "*Acolyte* (says Phillips), one that is forbidden to say Divine service, yet may bring the light, and attend Mass." It appears from a passage in Durandus, Divin. Offic. l. ii. c. 7, cited by Spelman, that one of the offices of an *Acolyte* was the administration of the wine in the eucharistic ceremony.—SINGER. This was an inferior part of the Acolyte's office; whose chief business was to deliver the water-vessels and candlesticks to the Priest. The form of the Peacock Fan may be seen in Bp. Carleton's Remembrance, p. 37, where it occurs in the head-piece to chap. iv.—ELLIS. *Acholythite;* one of the lowest order in the Roman Church, whose duties were in a great measure menial. Vid. Moreri, Grand Dict., voc. *Acolythes.*—MAITLAND. Weever says, "The *Acolytes*, or *Acoluthites*, were to follow and serve the Bishop or Chief Priest, to provide and kindle the lights and lamps of the Church, and to register the names of such as were catechized." See Mason's Supplement to Johnson.—PRATT.

[y] "This sort of ridicule is improper and dangerous. It has a tendency, even without an entire parity of circumstances, to burlesque the celebration of this awful solemnity in the Reformed Church. In laughing at false religion, we may sometimes hurt the true. Though the rites of the Papistic Eucharist are erroneous and absurd, yet great part of the ceremony, and above all the radical idea, belong also to the Protestant Communion." This is Mr. Warton's note on the passage; which I wished not to suppress, though I think his censure of the Satirist, in great part at least, misplaced. The Satire is directed, not against any circumstance to be found in the simple and dignified celebration of the Protestant Communion; but singly against the unscriptural and ridiculous custom of the priest appropriating all the wine to himself, and distributing wafers only to the other communicants.—PRATT.

[z] Among the MSS. which Bishop Fell presented to the Bodleian are four volumes of great antiquity, entitled "Vitæ et Passiones Sanctorum." In these may be found the legends here alluded to.—ELLIS. The story of Petronella, the daughter of St. Peter, seems, in part at least, to have been believed by our author. See Honour of the Married Clergy, Book i. sect. 27; and Book ii. sect. 1.—PRATT.

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Would he not laugh to death, when he should hear
The shameless legends of St. Christopher,
St. George, the sleepers, or St. Peter's well, 65
Or of his daughter good St. Petronell[z]?
But had he heard the Female Father's[a] groan,
Yeaning in mids of her procession;
Or now shoud see the needless trial-chair[b],
(When each is proved by his bastard heir,) 70
Or saw the churches, and new calendar,
Pester'd with mongrel saints, and relics dear;
Should he cry out on Codro's tedious tomes[c],
When his new rage would ask no narrower rooms[d]?

[a] Pope Joan, a female, supposed by some early, and indeed some recent writers, to have filled the Holy See, between the time of Leo the Fourth, who died in 855, and Benedict the Third, who died in 858. It is related by Martinus Polonus and others, that she was got with child by a Cardinal, and delivered, in the midst of a great procession, between the Colossus and St. Clement's church, the most public street of Rome. Her delivery was followed by immediate death; and these events are said to have taken place in 857. For a very elaborate discussion of the long controverted question regarding the existence of Pope Joan, vid. The General Dictionary, voc. *Pope Joan*.—MAITLAND.

[b] The *chaise percée*, on which, it is said, that, after the time of Pope Joan, the sex of the different Popes was ascertained, previous to their *induction* into the Holy See. Vid. Lines on this subject, by Janus Pannonius; Opuscula, ed. 1784, vol. i. p. 485.—MAITLAND.

[c] The edition of 1599, spells the word *toomes*, which is altered by the Oxford editor into *toombes*; with manifest impropriety, as the Satirist alludes to the opening lines of his favourite Juvenal:—

"Semper ego auditor tantùm? nunquámne reponam,
Vexatus toties rauci Theseide *Codri*?
Impunè ergo mihi recitaverit ille togatas,
Hic elegos? impunè diem consumserit ingens
Telephus? aut summi plenâ jam margine libri
Scriptus, et in tergo, necdum finitus, Orestes?"—PRATT.

[d] In the copy of the edition of 1599 (formerly Mr. Park's), which I have used upon the present occasion, this Satire is placed at the end, as the *second* of the *sixth* book. But there is a reference in the *errata* which directs it to be placed as Sat. 7. Book iv. This erratum is prefaced thus: "After this impression was finished, upon the author's knowledge, I had the view of a more perfect copy, wherein were these additions and corrections, which I thought good to place here, desiring the reader to refer them to their places." The additions are:—this Satire;—what is called "A Postscript to the Reader;"—and two lines omitted in Sat. 2. Book iv.—SINGER.

END OF THE FOURTH BOOK.

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SATIRES.

BOOK V.

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SATIRES.

BOOK THE FIFTH.

SATIRE I.[a]

Sit pœna merenti.

PARDON, ye glowing ears; needs will it out,
Though brazen walls compass'd my tongue about,
As thick as wealthy Scrobio's quick-set rows
In the wide common that he did enclose.
Pull out mine eyes, if I shall see no vice, 5
Or let me see it with detesting eyes.
Renowmed Aquine[b], now I follow thee,
Far as I may for fear of jeopardy;
And to thy hand yield up the ivy-mace,
From crabbed Persius, and more smooth Horàce; 10
Or from that shrew, the Roman poetess,
That taught her gossips learned bitterness;
Or Lucile's[c] muse, whom thou didst imitate,
Or Menips[d] old, or pasquillers of late.
Yet name I not[e] Mutius, or Tigilline, 15
Though they deserve a keener style than mine;

[a] The argument of this First Satire of the Fifth Book, is the oppressive exaction of landlords, the consequence of the growing decrease of the value of money. One of these had, perhaps, a poor grandsire, who grew rich by availing himself of the general rapine at the dissolution of monasteries. There is great pleasantry in the line,—

"Begg'd a cast abbey in the church's wane."

In the mean time, the old patrimonial mansion is desolated; and even the parish church unroofed and dilapidated through the poverty of the inhabitants, and neglect or poverty of the patron. By an enumeration of real circumstances, he gives us a lively draught of the miserable tenement, yet ample services, of the poor copyholder. The lord's acceptance of his presents is touched with much humour.—WARTON.

[b] *Aquine;* i. e. Juvenal. See Note on Book iv. Sat. 1.—PRATT.

[c] Lucilius, the first satirist of eminence among the Romans. He flourished more than a century before Christ.—MAITLAND.

[d] Menippus, a Cynic philosopher, and satirist of Phœnicia.—MAITLAND.

[e] Vid. Juvenal, Sat. i. l. 154, 155.—MAITLAND.

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Nor mean to ransack up the quiet grave,
Nor burn dead bones[f], as he example gave.
I tax the living; let dead ashes rest,
Whose faults are dead, and nailed in their chest. 20
Who can refrain, that's guiltless of their crime,
Whiles yet he lives in such a cruel time?
When Titio's grounds, that, in his grandsire's days[g],
But one pound fine, one penny rent did raise,
A summer snow-ball, or a winter rose, 25
Is grown to thousands as the world now goes?
So thrift and time set other things on float,
That now his son swoops[h] in a silken coat,
Whose grandsire, haply a poor hungry swain,
Begg'd some cast abbey in the church's wane; 30
And, but for that, whatever he may vaunt,
Who now's[i] a Monk, had been a Mendicant.
While freezing Matho, that for one lean fee
Wont term each term[k] the Term of Hilary,
May now, instead of those his simple fees, 35
Get the fee-simples[k] of fair manories.
What, did he counterfeit his prince's hand,
For some strave[l] lordship of concealed land?
Or, on each Michaël and Lady Day,
Took he deep forfeits for an hour's delay; 40
And gain'd no less, by such injurious brawl,
Than Gamius[m] by his sixth wife's burial?
Or hath he won some wider interest,
By hoary charters from his grandsire's chest,
Which late some bribed scribe, for slender wage, 45
Writ in the characters of another age,

[f] *Nor burn dead bones;* nor attack the characters of the dead.—MAITLAND.

[g] The first edition reads this line, uncouthly,—

"When Titius his grounds, that in grand-sire's daies."

I have followed the edition of 1599.—PRATT.

[h] *Swoops;* i. e. flaunts along in a proud and pompous manner. See note to Book i. Sat. 3.—H.

[i] The edition of 1599, followed as usual by the Oxford, reads this line without meaning,—

"Who *knows* a Monke had beene a Mendicant."—PRATT.

[k] *Wont term each term, &c. Get the fee-simples, &c.* A striking example of the taste of the age for puns.—ELLIS.

[l] In the first edition it is printed *brave*, but erased with a pen, and *streav* inserted in the margin, in cotemporary handwriting. The second edition reads *streave*, which should seem to mean stray, possibly from the old Italian *straviare*. I have not met with the word elsewhere.—SINGER.

[m] Hall gives this name to a person who has had six wives; from γάμος, *a marriage*.—MAITLAND.

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That Ployden[n] self might stammer to rehearse,
Whose date o'erlooks three centuries of years?
Who ever yet the tracts of weal so try'd,
But there hath been one beaten way beside? 50
He, when he lets a lease for life, or years,
(As never he doth, until the date expires;
For when the full 'state in his fist doth lie,
He may take 'vantage of the vacancy;)
His fine affords so many trebled pounds 55
As he agreeth years to lease his grounds:
His rent in fair respondence must arise
To double trebles of his one year's price.
Of one bay's[o] breadth, God wot! a silly cote,
Whose thatched spars are furr'd with sluttish soot 60
A whole inch thick, shining like black-moor's brows,
Through smoke that down the headless barrel blows.
At his bed's feet feeden his stalled teem;
His swine beneath, his pullen o'er the beam.
A starved tenement, such as I guess 65
Stands straggling in the wastes of Holderness;
Or such as shiver on a Peak Hill side,
When March's lungs beat on their turf-clad hide;
Such as nice Lipsius[p] would grudge to see
Above his lodging in wild Westphalie; 70
Or as the Saxon king[q] his court might make,
When his sides plained of the neat-herd's cake.
Yet must he haunt his greedy landlord's hall
With often presents at each festival:
With crammed capons every new-year's morn, 75
Or with green cheeses when his sheep are shorn:
Or many maunds-full of his mellow fruit,
To make some way to win his weighty suit.

[n] Edmund Plowden (or Ploydon), an eminent English lawyer, who flourished during the reigns of Mary and Elizabeth.—MAITLAND.

[o] *Bay* is "a term, in architecture, used to signify the magnitude of a building; as, if a barn consists of a floor and two heads, where they lay corn, they call it a barn of two *bays*. These *bays* are from 14 to 20 feet long; and floors from 10 to 12 broad, and usually 20 feet long, which is the breadth of the barn." See Johnson.—PRATT. A *bay* is a principal division in a building; a barn of three bays is a barn twice crossed by beams. Houses were estimated by the number of bays they contained. Coles defines a bay to measure 24 feet. It was, therefore, *a silly cote*, a poor wretched cottage, with a headless barrel for a chimney.—SINGER.

[p] Justus Lipsius, one of the ablest critics of modern times, was successively a professor at Jena, Leyden, and Louvain.—MAITLAND. See the same illustration in the "Mundus Alter et Idem," lib. iii. cap. 8.—"Nil præter sordidissima tuguriola, quale Westphalum illud Lipsii hospitium, cerno."—PRATT.

[q] Alluding to the story related of King Alfred the Great.—SINGER.

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Whom cannot gifts at last cause to relent,
Or to win favour, or flee punishment; 80
When griple[s] patrons turn their sturdy steel
To wax, when they the golden flame do feel:
When grand Mæcenas casts a glavering[t] eye
On the cold present of a poesy:
And lest he might more frankly take than give, 85
Gropes for a French crown in his empty sleeve?
Thence Clodius hopes to set his shoulders free
From the light burden of his napery[u].
The smiling landlord shows a sunshine face,
Feigning that he will grant him further grace, 90
And leers, like Æsop's fox upon the crane[x],
Whose neck he craves for his chirurgian:
So lingers off the lease until the last,—
What recks he then of pains or promise past?
Was ever feather, or fond woman's mind, 95
More light than words? the blasts of idle wind!
What's sib[y] or sire, to take the gentle slip,
And in th' Exchequer rot for suretyship?
Or thence thy starved brother live and die,
Within the cold Coal-harbour sanctuary[z]? 100

[s] *Griple;* avaricious, grasping: from the verb *to gripe.*—MAITLAND.

[t] To *glaver* is to *flatter;* glivan, Saxon. *Glavering* here means leering, ogling, i. e. flattering by looks. "Do you hear, stiff-toe; give him warning to forsake his sawcy *glavering* grace, and his goggle eye." Jonson's Poetaster, Act iii. Sc. 4. So Marston, in the sixth satire of his Scourge for Villanie:—

"Ha! now he *glavers* with his fawning snoute."

And in another place:—

"Leave *glavering* on him in the peopled presse."

Examples from more recent authorities may be found in Todd's Johnson.—SINGER.

[u] *Napery* is here used for clothes, linen worn on the person; but its general meaning was household or table linen. From *naperie,* old French.—SINGER. Our author uses the word in the Contemplation on the Thankful Penitent: (Book IV. Cont. 16.) "She, that made a fountain of her eyes, made precious napery of her hair."—PRATT.

[x] THE *crane.* The edition of 1599, and the Oxford, read A *crane.*—PRATT.

[y] *What's sib or sire;* I have restored this reading from the first edition: the later read *fire. Sib* is from the Saxon, and means a *relation;* and is here placed in contradistinction to *sire.*—PRATT.

[z] *Coal-harbour sanctuary.* A magnificent building in Thames Street, called *Cold Herbergh,* that is, *Cold Inn,* probably so denominated from its vicinity to the river, was granted by Henry IV. to the Prince of Wales. It stood on the spot now called *Cold Harbour Lane;* and passed afterwards through various hands. See an account of it in Maitland, pp. 185, 192.—PRATT. *Coal Harbour,* or Cold Harbour, was an ancient mansion in Dowgate Ward, London. It was the residence of Bishop Tunstal, in the reign of Henry VIII., when probably it obtained the privileges of a sanctuary. These were still retained, when small tenements were afterwards built upon the spot, which let well, as being a protection to persons in debt. "Here is that an-

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Will one from Scots-bank [a] bid but one groat more,
My old tenant may be turn'd out of door;
Though much he spent in th' rotten roof's repair,
In hope to have it left unto his heir:
Though many a load of marle and manure laid, 105
Reviv'd his barren leas, that erst lay dead.
Were he as Furius, he would defy
Such pilfering slips of petty landlordry:
And might dislodge whole colonies of poor,
And lay their roof quite level with their floor, 110
Whiles yet he gives, as to a yielding fence,
Their bag and baggage to his citizens,
And ships them to the new-named Virgin-lond [b],
Or wilder Wales [c], where never wight yet wonn'd [d].
Would it not vex thee, where thy sires did keep, 115
To see the dunged folds of dag-tail'd sheep;
And ruin'd house, where holy things were said,
Whose free-stone walls the thatched roof upbraid,
Whose shrill saint's-bell hangs on his lovery [e],
While th' rest are damned to the plumbery [f]? 120

cient model of *Coal Harbour*, bearing the name of the Prodigal's Promontorie, and being as a sanctuary for banque-rupt detters." Healy's Discovery of a New World, p. 182. Stowe gives a minute history of this place in his Survey of London; and Mr. Lodge, in his Illustrations of English History, vol. i. p. 9, says, that "Richard the III. granted it *for ever* to the Herald's College, who had lately received their Charter from him; and Henry VII., willing to annul every public act of his predecessor, gave it to the then Earl of Shrewsbury." It was pulled down by Earl Gilbert about the year 1600, according to Mr. Lodge; but I should judge rather earlier, from the above allusion.—SINGER.

[a] *Scots-bank;* meaning, probably, that spot on the bank of the river now called Scotland Yard; formerly denominated Scotland, and where magnificent buildings were erected for the reception of the kings of Scotland and their retinues. See Stow, vol. ii. p. 578.—PRATT.

[b] *Virgin-lond;* Virginia; discovered in 1584; and thus named in compliment to Queen Elizabeth.—PRATT.

[c] This line probably alludes to the romantic history of Madoc, who is said to have founded a Welch colony along the southern branches of the Missouri, towards the close of the 12th century. Caradoc informs us, and Mr Southey is willing to indulge the belief, that in these distant regions traces may yet be found of the language, manners, and arts of Wales. Vid. Caradoc's *History of Wales*, by Powel, ed. 1702, p. 196; and Southey's *Preface* to Madoc.—MAITLAND.

Where never wight yet wonn'd; i. e. where never man yet lived.—PRATT.

[e] A *louvre*, or loover, was a tunnel or opening in the top of a great hall, to avoid smoke. Hence the turret or small belfry (usually placed between the chancel and the body of the church) is so called by Hall. The bells were all melted down and sold; except that, for necessary use, the *Saint's-bell*, or *Sanctus-bell*, was suffered to remain. It was a small bell which called to prayers and other holy offices; called also the *Saunce-bell* and *Sacring-bell*.—SINGER.

Plumbery; lead works, where the bells were melted.—MAITLAND.

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Yet pure devotion lets the steeple stand,
And idle battlements on either hand:
Lest that, perhaps, were all those relics gone,
Furius his sacrilege could not be known.

SATIRE II.[g]

Heîc quærite Trojam.

HOUSEKEEPING's dead, Saturio: wot'st thou where?
Forsooth they say far hence in Breck-neck-shire[h].
And ever since, they say that feel and taste,
That men may break their neck soon as their fast.
Certes, if pity died at Chaucer's date[i], 5
He liv'd a widower long behind his mate:
Save that I see some rotten bed-rid sire,
Which, to outstrip the nonage of his heir,
Is cramm'd with golden broths, and drugs of price,
And each day dying lives, and living dies; 10
Till, once surviv'd his wardship's latest eve,
His eyes are clos'd, with choice to die or live.
Plenty and He died both in that same year,
When the sad sky did shed so many a tear.
And now, who list not of his labour fail, 15
Mark, with Saturio, my friendly tale.
Along thy way thou canst not but descry
Fair glittering halls to tempt the hopeful eye:
Thy right eye 'gins to leap for vain delight,
And surbeat[k] toes to tickle at the sight; 20

[g] In this Satire he reprehends the incongruity of splendid edifices and worthless inhabitants. He beautifully draws, and with a selection of the most picturesque natural circumstances, the inhospitality, or rather desertion, of an old magnificent mansion.—WARTON.

[h] *Breck-neck-shire.* A pun upon *Brecknockshire.*—MAITLAND.

[i] See Chaucer's Poem "How Pyte is dead."—ELLIS. Chaucer places the Sepulchre of Pity in the Court of Love:—

> "A tender creature
> Is shrinid there, and Pity is her name.
> She saw an egle reek him on a flie,
> And plucke his wing, and eke him in his game,
> And tender harte of that hath made her die."
> Court of Love, v. 700-704.

This thought is borrowed by Fenton in his Mariamne.—WARTON.

[k] *Surbeat*, i. e. battered, galled, or weary with treading or walking. *Soubattu*, French. So Spenser, F. Q. II. ii. 22:—

> "Espy a traveller with feete *surbet*,
> Whom they in equal prey hope to divide."—SINGER.

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As greedy T———, when, in the sounding mould,
He finds a shining potshard tipt with gold;
For never Siren tempts the pleased ears,
As these the eye of fainting passengers.
All is not so, that seems: for surely then 25
Matrona should not be a courtesan;
Smooth Chrysalus[l] should not be rich with fraud,
Nor honest R—— be his own wife's bawd.
Look not asquint, nor stride across the way
Like some demurring Alcide[m] to delay; 30
But walk on cheerly, till thou have espied
St. Peter's finger[n] at the church-yard side.
But wilt thou needs, when thou art warn'd so well,
Go see who in so garish walls doth dwell?
There findest thou some stately Doric frame, 35
Or neat Ionic work:
Like the vain bubble of Iberian pride[o],
That over-croweth all the world beside;
Which, rear'd to raise the crazy monarch's fame,
Strives for a Court and for a College name; 40
Yet nought within but lousy cowls doth hold,
Like a scabb'd cuckow in a cage of gold:
So pride above doth shade the shame below;
A golden periwig on a black-moor's brow.
When Mævio's first page of his poesy, 45
Nail'd to a hundred posts for novelty,
With his big title, an Italian mot[p],
Lays siege unto the backward buyer's groat;
Which all within is drafty sluttish gear[q],
Fit for the oven, or the kitchen fire: 50
So this gay gate adds fuel to thy thought,
That such proud piles were never rais'd for nought.

[l] Probably Buchanan's Chrysalus. The name is with much propriety given to a rich usurer, from χρύσος, *gold*.—MAITLAND.

[m] Alcides, a name of Hercules.—PRATT. Alcaid, a Spanish police magistrate.—MAITLAND.

[n] The *St. Peter's finger* is a sign that still occurs in village ale-houses in the West of England.—H.

[o] Meaning the Escurial, founded by Philip II. of Spain; and boasted of as one of the wonders of the world.—PRATT.

[p] It was fashionable to have sounding and imposing title-pages, with Italian mottos and devices, to the pamphlets of the time. It is not easy to say which, among the numerous rhymers of the day, is here pointed at.—SINGER. See note on Book i. Sat. 3.—PRATT. *When* (two lines above) is put for *as when*.—MAITLAND.

[q] *Drafty sluttish gear;* worthless indecent trash. *Drafty* is synonymous with *draffy; gear* signifies *matter* or *subject*.—MAITLAND.

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Beat the broad gates: a goodly hollow sound
With double echoes doth again rebound:
But not a dog doth bark to welcome thee, 55
Nor churlish porter canst thou chafing see;
All dumb and silent, like the dead of night,
Or dwelling of some sleepy Sybarite[r];
The marble pavement hid with desert weed,
With houseleek, thistle, dock, and hemlock-seed. 60
But if thou chance cast up thy wondering eyes,
Thou shalt discern upon the frontispiece
ΟΥΔΕΙΣ ΕΙΣΙΤΩ[s] graven up on high,
A fragment of old Plato's poesy:
The meaning is, "Sir fool, ye may be gone; 65
Go back by leave, for way here lieth none.
Look to the tow'red chimneys, which should be
The windpipes of good hospitality,
Through which it breatheth to the open air,
Betokening life, and liberal welfare: 70
Lo! there th' unthankful swallow takes her rest,
And fills the tunnel with her circled nest;
Nor half that smoke from all his chimneys goes,
Which[t] one tobacco-pipe drives through his nose.
So raw-bone hunger scorns the mudded walls, 75
And 'gins to revel it in lordly halls.
So the Black Prince[u] is broken loose again,
That saw no sun save once, (as stories sain;)
That once was, when, in Trinacry[x] I ween,
He stole the daughter of the Harvest-Queen, 80
And gript the maws of barren Sicily
With long constraint of pineful penury.
And they that should resist his second rage,
Have pent themselves up in the private cage

[r] *Sybarite.* This term is used in allusion to the inhabitants of *Sybaris*, who were so given to voluptuousness, that their luxury and indolence became proverbial.—MAITLAND.

[s] The motto on the front of the house, which our author calls "a fragment of old Plato's poesy," is only a humorous alteration of Plato's ΟΥΔΕΙΣ *ἀκαθαρτὸς* ΕΙΣΙΤΩ.—WARTON.

[t] *Which* is *as* in the first edition. I have adopted the reading of the edition of 1599.—PRATT.

[u] The Prince of Darkness; Pluto, who carried off and married Proserpine, the daughter of Ceres.—MAITLAND.

[x] *Trinacry;* a name given to Sicily, from its three promontories, Lilybæum, Pelorum, and Pachynum, which extend into the sea in opposite directions.—MAITLAND.

[y] *Bezzle* is here put for a drunkard. To *bezzle*, or *bizzle*, was to drink to excess. Marston also calls a drunkard, "foule drunken *bezzle;*" and sots are also called *bezelers* by him.—SINGER. Skinner conjectures that the word may be for *beastle*, i. e. *to make a beast of one's self.*—MAITLAND.

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Of some blind lane, and there they lurk unknown, 85
Till th' hungry tempest once be overblown:
Then, like the coward, after his neighbour's fray,
They creep forth boldly, and ask, Where are they?
Meanwhile the hunger-starv'd appurtenance
Must 'bide the brunt, whatever ill mischance: 90
Grim Famine sits in their fore-pined face,
All full of angles of unequal space,
Like to the plane of many-sided squares,
That wont be drawn out by geometers;
So sharp and meagre, that who should them see 95
Would swear they lately came from Hungary.
When their brass pans and winter coverled
Have wip'd the manger of the horses' bread,
Oh me! what odds there seemeth 'twixt their cheer
And the swoln bezzle[y] at an alehouse fire, 100
That tuns in gallons to his bursten paunch,
Whose slimy draughts his drought can never stanch!
For shame, ye gallants! grow more hospital,
And turn your needless wardrobe to your hall.
As lavish Virro[z], that keeps open doors, 105
Like Janus in the wars;
Except the twelve days, or the wake-day feast[a],
What time he needs must be his cousin's guest.
Philene hath bid him: can he choose but come?
Who should pull Virro's sleeve to stay at home? 110
All year besides who meal-time can attend:
Come, Trebius, welcome to the table's end.
What though he chires[b] on purer manchet's crown,
While his kind client[c] grinds on black and brown?
A jolly rounding of a whole foot broad 115
From off the mong-corn[d] heap shall Trebius load.

[z] *Virro.* A name and character borrowed from the Fifth Satire of Juvenal, where Virro is represented as a wealthy and hospitable patron, and Trebius as his client and parasite.—MAITLAND.

[a] *Wake-day feast;* a nightly festival, kept originally on the day of the dedication of a parish church.—MAITLAND.

[b] To *chire.* Mr. Nares seems to think this may be the same as to *chirre,* or chirp, as birds do; but it appears to me nothing more than a varied orthography of to *cheer,* to feast upon. Speaking of *bread,* Holinshed says: "The first and most excellent is the *mainchet,* which we commonly call white bread."—SINGER. From *michette,* Fr.—MAITLAND. *Chire* may denote here the gentle noise accompanying the mastication of the *crowne,* or tender crust, of the *manchet,* as opposed to the client's *grinding* the black and brown.—PRATT.

[c] *Client* then signified a dependent, or humble friend.—SINGER.

[d] Mong-corn, Bol-mong, Mastlin, Messlin, &c. a medley of different sorts of grain mixed together, sometimes as food for cattle, but often for the purpose of grinding into flour to make bread. Rye and wheat were a common

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What though he quaff pure amber in his bowl
Of March-brew'd wheat? Yet slakes thy thirsting soul
With palish oat[e], frothing in Boston clay[f],
Or in a shallow cruise; nor must that stay 120
Within thy reach, for fear of thy craz'd brain;
But call and crave, and have thy cruise again:
Else how should even tale[g] be registred,
Or all thy draughts, on the chalk'd barrel's head?
And if he list revive his heartless grain 125
With some French grape, or pure Canarian,
When pleasing Bourdeaux falls unto his lot,
Some sourish Rochelle cuts thy thirsting throat.
What though himself carveth his welcome friend
With a cool'd pittance from his trencher's end; 130
Must Trebius' lip hang toward his trencher-side,
Nor kiss his fist to take what doth betide?
What though, to spare thy teeth, he employs thy tongue
In busy questions all the dinner long?
What though the scornful waiter looks askile[h], 135
And pouts, and frowns, and curseth thee the while,
And takes his farewell with a jealous eye,
At every morsel he his last shall see?
And if but one exceed the common size,
Or make a hillock in thy cheek arise, 140

mixture for household bread. It is the mixed grain, which was called *Mong-corn, Mastlin,* &c. but Hall uses *Mong-corn heap* for the huge, brown, coarse loaf made of the mixture. Old Tusser in homely phrase describes the advantage in point of quantity, by using mastline for bread:—

> "The tone is commended for graine;
> Yet bread made of beans they do eat:
> The tother for one loaf has twain,
> Of mastline, of rie and of wheat."
> *Five Hundred Points of Good Husbandrie;* chap. iii.

The humble guest is treated with a round, a foot broad, off this coarse loaf. —SINGER. Mixed corn, as of wheat and rye, is still called *Maslen* in the northern counties.—HAZLEWOOD.

[e] *Wheat* was used in brewing the ale of our ancestors; and *oats* even were sometimes used instead of malt: it appears that the small beer brewed from oats was not in great repute. Clay and even lime were used by fraudulent brewers to give a head to their beer. Hall had before mentioned the brewer's scapes, or tricks.—SINGER.

[f] Upon the authority of this passage, the author of a late account of Boston in Lincolnshire states, that there was formerly a manufactory of coarse earthenware in that place. Vid. Thompson's *Collections for a Topographical and Historical Account of Boston;* p. 218. *Boston-clay,* however, may mean foreign pottery, sold at Boston, where, at a very early period, the Hanseatic merchants established a *guild* for disposing of their wares.—MAITLAND.

[g] *Even tale;* that is, a fair reckoning of the quantity consumed.—H.

[h] *Askile;* this word is not to be found in the old glossaries; but it seems to mean the same as *askaunce* or *askew,* i. e. obliquely.—PRATT.

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Or if perchance thou shouldest, ere thou wist,
Hold thy knife upright in thy griped fist,
Or sittest double on thy backward seat,
Or with thine elbow shad'st thy shared meat,
He laughs thee, in his fellow's ear, to scorn, 145
And asks aloud, where Trebius was born?
Tho' the third sewer[i] takes thee quite away
Without a staff, when thou wouldst longer stay;
What of all this? Is't not enough to say,
I din'd at Virro his own board to-day? 150

SATIRE III.[k]

ΚΟΙΝΑ ΦΙΛΩΝ.

THE Satire should be like the porcupine[l],
That shoots sharp quills out in each angry line,
And wounds the blushing cheek, and fiery eye,
Of him that hears and readeth guiltily.
Ye antique Satires, how I bless your days, 5
That brook'd your bolder style, their own dispraise;
And well near wish, yet joy[m] my wish is vain,
I had been then, or they were[n] now again!

[i] *Sewer;* the officer who had the management of the dishes at a feast, and supplied the guests with water for washing their hands.—MAITLAND. *Tho* is put for *then.*—SINGER. Certainly not; but for *though.*—H.

[k] Our author has in this piece forcibly exhibited the design of legitimate Satire :—

> "To wound the blushing cheek, and fiery eye,
> Of him that hears and reads it guiltily:"

Lamenting, at the same time, the untempered genius of his age; which, while it encouraged the graces and subdued imagination of classic elegance, could not brook its bolder and more nervous efforts. In this Satire, too, Hall has justly reprehended Plato's notion of a political community of all things; for which Marston censured him with some severity, but without refuting a single position. The passage of Plato to which our Satirist more immediately refers, and whence he has derived the motto of the Satire, is in the Fifth Book de Legibus.—ELLIS.

[l] This ingenious thought, though founded on vulgar error, has been copied, among other passages, by Oldham. Of a true writer of satire he says,—

> "He'd shoot his quills, just like a porcupine,
> At view; and make them stab in every line.'
>
> Apology for the Foregoing Ode, &c. Works, vol. i. p. 97. edit. 1722. 12mo.—WARTON.

[m] Yet *joy*, that is, *rejoice*, that my wish is vain.—SINGER.

[n] *Were;* the Oxford editor reads *been*, without authority.—PRATT.

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For now our ears been of more brittle mould,
Than those dull earthen ears that were of old: 10
Sith theirs, like anvils, bore the hammer's head,
Our glass can never touch unshivered.
But from the ashes of my quiet style
Henceforth may rise some raging rough Lucile[o],
That may with Æschylus both find and leese[p] 15
The snaky tresses of th' Eumenides[q].
Meanwhile, sufficeth me, the world may say
That I these vices loath'd another day,
Which I have done with as devout a cheer,
As he that rounds Poule's pillars in the ear[r], 20
Or bends his ham down in the naked quire.
'Twas ever said, Frontine, and ever seen,
That golden clerks but wooden lawyers been.
Could ever wise man wish, in good estate,
The use of all things indiscriminate? 25
Who wots not yet how well this did beseem
The learned master of the Academe?
Plato is dead, and dead is his device,
Which some thought witty, none thought ever wise:
Yet certes Mæcha[s] is a Platonist 30
To all, they say, save who so do not list;
Because her husband, a far-traffick'd man,
Is a profess'd Peripatecian.
And so our grandsires were in ages past,
That let their lands lie all so widely waste, 35
That nothing was in pale or hedge ypent
Within some province or whole shire's extent.
As Nature made the earth, so did it lie,
Save for the furrows of their husbandry;
Whenas the neighbour lands so couched lain, 40
That all bore show of one fair champian:
Some headless cross they digged on their lea,
Or roll'd some marked mere-stone[t] in the way.
Poor simple men! for what mought that avail,
That my field might not fill my neighbour's pail[u]; 45

[o] Lucilius was equally remarkable for the severity of his satire, and the harshness of his style.—MAITLAND.

[p] *To leese* is *to lose;* but seems to be used here for *to loose.*—PRATT.

[q] Alluding to the celebrated tragedy of *the Furies.*—MAITLAND.

[r] The humour of this line was quite lost upon the Oxford editor, who printed it erroneously,—

"As he that rounds Poules pillars in the *yeare.*"

To *round* here means to *whisper.* *Poules* is the cathedral of St. Paul's, constantly so called by ancient writers. It is a ludicrous way of describing one who mutters his prayers, to say, that *he whispers the church pillars in the ear.* How the rounding, or going round, the pillars once in the year could be

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More than a pilled stick can stand in stead,
To bar Cynedo from his neighbour's bed;
More than the threadbare client's poverty
Debars th' attorney of his wonted fee?
If they were thriftless, mought not we amend, 50
And with more care our danger'd fields defend?
Each man can guard what thing he deemeth dear,
As fearful merchants do their female heir,
Which, were it not for promise of their wealth,
Need not be stalled up for fear of stealth; 55
Would[x] rather stick upon the bellman's cries,
Though proffer'd for a branded Indian's price.
Then raise we muddy bulwarks on our banks,
Beset around with treble quickset ranks:
Or, if those walls be over-weak a ward, 60
The squared brick may be a better guard.
Go to, my thrifty yeoman, and uprear
A brazen wall to shend[y] thy land from fear.
Do so; and I shall praise thee all the while,
So be thou stake not up the common style; 65
So be thou hedge in nought but what's thine own;
So be thou pay what tithes thy neighbours done;
So be thou let not lie in fallow'd plain
That which was wont yield usury of grain.
But when I see thy pitched stakes do stand 70
On thy encroached piece of common land,
Whiles thou discommonest thy neighbour's kine,
And warn'st that none feed on thy field save thine;
Brag no more, Scrobius[z], of thy mudded banks,
Nor thy deep ditches, nor three quickset ranks. 75
O happy days of old Deucalion,
When one was landlord of the world alone!
But now, whose choler would not rise, to yield
A peasant half-stakes of his new-mown field,
Whiles yet he may not for the treble price 80
Buy out the remnant of his royalties?
Go on and thrive, my petty tyrant's pride,
Scorn thou to live, if others live beside;

taken for an act of devotion by the modern editor, I cannot imagine.—SINGER.

[v] *Mæcha;* an adulteress; Lat.—MAITLAND.

[w] *Mere-stone;* Lapis terminalis.—SINGER. A stone placed to mark a *meare*, or boundary; from the Saxon.—MAITLAND.

[x] That is, by pasturing his cattle.—MAITLAND.

[y] *Would*, for *But would*. The conjunction must be supplied.—SINGER.

[z] *Shend;* to protect or defend. Although used in this sense by Hall, the word generally signifies, in old writers, *to reproach, to blame*.—MAITLAND.

[z] *Scrobius;* a proper name, apparently derived from *Scrobs*, Lat. *a ditch*.—MAITLAND.

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And trace[a] proud Castile, that aspires to be
In his old age a young fifth-monarchy[b]; 85
Or the red hat[c] that tries[d] the luckless main,
For wealthy Thames to change his lowly Rhene.

SATIRE IV.[e]

Possunt, quia posse videntur.

VILLIUS, the wealthy farmer, left his heir
Twice twenty sterling pounds to spend by year.
The neighbours praisen Villio's hide-bound son,
And say it was a goodly portion:
Not knowing how some merchants' dow'r can rise, 5
By Sunday's tale, to fifty centuries[f];

[a] *Trace*, i. e. *follow*. I will here just observe by the way, that the commentators have sadly mistified a passage in Othello, by substituting *trash* for *trace*, which is the reading of the folio. The word is used exactly in the sense in which it here stands. Iago, speaking of Roderigo, says:—

"If this poor trash of Venice, whom I *trace* (i. e. follow)
For his quick hunting, bear the putting on," &c. Act ii. Sc. 1.

The fact is, that to *trace*, originally a hunting term, signifies '*to follow the track* of an animal.' The old French *tracer*, *tracher*, *trasser*; and the Italian *tracciare*; have the same meaning.—SINGER.

[b] The prophet Daniel's vision of four beasts rising out of the sea is supposed to be *typical* of the four great empires of Assyria, Persia, Macedon, and Rome; to the transactions of which, *Universal History* was for a long period exclusively confined. Vid. Sleidanus De Quat. Monarch. Hall alludes to the ambition of Spain to found a fifth universal monarchy.—MAITLAND.

[c] The hat of a Cardinal. This passage is obscure, but it probably alludes to the Papal interference in the affairs of England during the reign of Henry the Eighth.—MAITLAND.

[d] *Tries*; improperly printed *cries* in the later editions.—PRATT.

[e] In this Satire he enumerates the extravagances of a married spendthrift, a farmer's heir of forty pounds a year.—WARTON.

[f] The meaning, though obscurely expressed, appears to be, that the enormous portions which some merchants can leave their children would arise, by a reckoning (tale), made on Sundays (as a day of leisure for such a long process), to fifty hundred (centuries), or £5000 by the year; an enormous dower indeed for those times.—SINGER. More probably, the *Sunday's tale* is the account of profits obtained by traffic on that day, which the more conscientious tradesman sets apart for purposes of rest and devotion.—H.

[g] *Matho, or Pontice*; characters taken from Juvenal, and introduced in the previous Satires; Lib. iv. Sat. 3 and 5.—MAITLAND.

[h] The fans of the ancient belles were not at all in the shape of the implement now used under the same name, but more like a hand-screen. They had round handles, often of silver or other precious materials; the upper part was generally composed of feathers. They were often very costly, even as high as £40. Delineations of several may be seen in the Variorum edition of Shakspeare, in a note on The Merry Wives of Windsor; vol. v. p. 79. Tom Coryat describes the Italian fans apparently such as are now used, but they were quite a novelty to him.—SINGER. See note to Book iv. Sat. 4. —H.

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Or to weigh down a leaden bride with gold,
Worth all that Matho bought, or Pontice[g] sold.
But whiles ten pound goes to his wife's new gown,
Nor little less can serve to suit his own; 10
Whiles one piece pays her idle waiting-man,
Or buys a hood, or silver-handled fan[h];
Or hires a Friesland trotter[i], half-yard deep,
To drag his tumbrel[k] through the staring Cheap[l];
Or whiles he rideth with two liveries, 15
And's treble rated at the subsidies;
One end a kennel keeps of thriftless hounds;
What think you rests of all my younker's pounds
To diet him, or deal out at his door,
To coffer up, or stock his wasting store? 20
If then I reckon'd right, it should appear
That forty pounds serve not the farmer's heir.

[i] In Hall's time, the horses of England were as inferior, as they are now superior, to those of the rest of Europe. Vid. on this subject, and on the use of Friesland horses during the reign of Elizabeth, Honorii Thesaurus Politicus.—MAITLAND.

[k] A *tumbrel* (from *tumerel*, old Fr.) properly signified a *dung-cart;* but Hall humorously calls the farmer's son's *carriage*, whatever it was, by that name. It was, perhaps, a low four-wheeled carriage. His Friesland pony, half a yard high, is another ludicrous piece of exaggeration.—SINGER.

[l] The Cheap; i. e. Cheapside.—MAITLAND.

END OF THE FIFTH BOOK.

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SATIRES.

BOOK VI.

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SATIRES.

BOOK THE SIXTH.

SATIRE I.[a]

Semel insanivimus.

LABEO[b] reserves a long nail for the nonce[c],
To wound my margent through ten leaves at once;
Much worse than Aristarchus his black pile[d],
That pierc'd old Homer's side:
And makes such faces that meseems I see 5
Some foul Megæra in the tragedy,
Threatening her twined snakes at Tantale's ghost;
Or the grim visage of some frowning post,

[a] The last Book, consisting of one long Satire only, is a sort of Epilogue to the whole, and contains a humorous ironical description of the effect of his Satires, and a recapitulatory view of many of the characters and foibles which he had before delineated. But the scribblers seem to have the chief share. The character of Labeo, already repeatedly mentioned, who was some cotemporary poet, a constant censurer of our author, and who from pastoral proceeded to heroic poetry, is here more distinctly represented. He was a writer who affected compound epithets, which Sir Philip Sidney had imported from France, and first used in his Arcadia.—WARTON. Mr. Warton thought the character, in many respects, suited *Chapman*, though he does not appear to have written any pastorals; but it seems to me more probable that *Drayton* was meant. It is difficult, at this distance of time, to appropriate satirical delineations of character so lightly sketched. If the author is to be believed, his satire was not personal, but general.—SINGER.

This last Book and Satire is a humorous and ironical recantation of the former Satires: as the author here pretends there can be no just ground for one in such times as his own. In one part he again glances at the sorry poets of his time, and makes some terse allusions to poets of a former day. Afterwards, when enumerating some of the festive tales of our ancestors, he gives a close and spirited imitation from Juvenal: and closes the whole by a few remarks on the prevailing dialect of poetry, with a vigour of fancy scarcely rivalled by the finest poets of his time.—ELLIS.

[b] Compare Attius Labeo, in Persius.—ELLIS.

[c] *For the nonce;* for the design or intent. See note in Book iv. Sat. 4.—H.

[d] *His black pile;* the *obelus* of Aristarchus, a celebrated grammarian of Samos, who revised the poems of Homer with great severity.—MAITLAND. The name of Aristarchus had long been used to express a rigid critic. Cic. Orat. in Pisonem, cap. 30. Hor. Ars Poet. v. 445. Ausonius, Ludus Septem Sapientum, v. 265.—ELLIS. *Pile* is probably from the Latin *pilum*, the head of an arrow.—PRATT.

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The crabtree porter of the Guildhall gates [e];
Whiles he his frightful beetle elevates, 10
His angry eyne look all so glaring bright,
Like th' hunted badger in a moonless night:
Or like a painted staring Saracen [f]:
His cheeks change hue, like th' air-fed vermin's [g] skin
Now red, now pale, and swoln above his eyes, 15
Like to the old Colossian imageries [h].
But when he doth of my recanting hear,
Away, ye angry fires, and frosts of fear;
Give place unto his hopeful temper'd thought,
That yields to peace, ere ever peace be sought. 20
Then let me now repent me of my rage
For writing Satires in so righteous age:
Whereas I should have strok'd her tow'rdly head,
And cried *Evœë* in my Satires' stead;
Sith now not one of thousand does amiss: 25
Was never age, I ween, so pure as this!
As pure as old Labulla from the bains,
As pure as throughfare channels [i] when it rains;
As pure as is a black-moor's face by night,
As dung-clad skin [k] of dying Heraclite. 30
Seek over all the world, and tell me where
Thou find'st a proud man, or a flatterer;
A thief, a drunkard, or a parricide,
A lecher, liar, or what vice beside.
Merchants are no whit covetous of late, 35
Nor make no mart of time, gain of deceit.

[e] A picture *from the life* of the tremendous Gog and Magog: which have been the terror of every successive generation of citizens, when children; and their ridicule, when men.—PRATT.

[f] The *Saracen's Head*, a common English sign.—MAITLAND.

[g] *The air-fed vermin;* the chameleon.—MAITLAND.

[h] An allusion to the Colossus of Rhodes, and here applied generally to huge, ungainly statuary.—MAITLAND.

[i] *Throughfare channels;* i. e. kennels in great thoroughfares, through which a great body of water pours when it rains; not *through faire*, as the Oxford editor reads, without authority, and to the destruction of all sense.—PRATT.

[k] It is related of Heraclitus, that, when at the point of death, he directed his servants to cover him with cow-dung, in hopes that this application might have the effect of extracting the *hydropical humours* from the *inward parts of his body*.—Stanley's History of Philosophy, ed. 1701. p. 442.—MAITLAND.

[l] *Pick-thank*, a flatterer, a person who is studious to gain favour, or to *pick* occasions for obtaining *thanks*.—SINGER. *Is not* is put for *there is not*.—PRATT.

[m] This line is omitted (by mistake) in the first edition, but is supplied in MS. by a cotemporary hand in my copy.—SINGER.

[n] *Smell-feast Vitellio.* Hall gives this name to a fawning sensualist, in allusion to the character of the emperor Vitellius.—MAITLAND.

[o] Marston also reprehends, in a character resembling this of our author,

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Patrons are honest now, o'er they of old :
Can now no benefice be bought or sold.
Give him a gelding, or some two years' tithe,
For he all bribes and simony defi'th. 40
Is not one pick-thank[l] stirring in the court,
That seld was free till now, by all report.
But some one, like a claw-back parasite,
Pick'd mothës from his master's cloak in sight,
Whiles he could pick out both his eyes for need, 45
Mought they but stand him in some better stead[m].
Nor now no more smell-feast Vitellio[n]
Smiles on his master for a meal or two,
And loves him in his maw, loathes in his heart,
Yet sooth's, and yea's, and nay's, on either part. 50
Tattelius[o], the new-come traveller,
With his disguised coat and ringed ear,
Trampling the Bourse's marble[p] twice a day,
Tells nothing but stark truths, I dare well say;
Nor would he have them known for any thing, 55
Though all the vault of his loud murmur ring.
Not one man tells a lie of all the year,
Except the Almanack or the Chronicler.
But not a man of all the damned crew
For hills of gold would swear the thing untrue. 60
Pansophus[q] now, though all in a[r] cold sweat,
Dares venture through the feared castle-gate,
Albe the faithful oracles have forsaine,
The wisest senator shall there be slain:

the swaggerers of his time ; who, in their rambles about the town, visited the Royal Exchange as mercantile travellers. The Royal Exchange was also frequented by hungry walkers, as well as St. Paul's : (see note to Book iii. Sat. 7.) Robert Hayman, in his Quodlibets, or Epigrams, Lond. 1628. 4to. Epigr. 35. p. 6, has,—

" To Sir Pearce Penilesse.

" Though little coyne thy purselesse pockets lyne,
Yet with great company thou'rt taken up ;
For often with Duke Humfray thou dost dyne,
And often with Sir Thomas Gresham sup."—WARTON.

[p] *Bourse* (or *burse*) ; a place of exchange, Fr.—MAITLAND. *The Bourse's marble* is the Royal Exchange, then newly erected.—SINGER. It received the name of Bourse from Sir Thomas Gresham ; and changed it for its present name, in 1570, by order of Queen Elizabeth.—ELLIS.

[q] Some contemporary pretender to universal knowledge. The allusion in the following lines is to the tradition regarding Friar Bacon's tower at Oxford, that it was to fall upon the first man, wiser than its original possessor, who should pass under it.—MAITLAND.

[r] *All in* A *cold sweat ;* THE is the reading of the edition of 1599, and of the Oxford.—PRATT.

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That made him long keep home, as well it might, 65
Till now he hopeth of some wiser wight.
The vale of Stand-gate[s], or the Suter's hill[s],
Or western plain[s], are free from feared ill.
Let him that hath nought, fear nought, I areed;
But he that hath aught, hie him, and God speed! 70
Nor drunken Dennis[t] doth, by break of day,
Stumble into blind taverns by the way,
And reel me homeward at the evening star,
Or ride more easily in his neighbour's chair.
Well might these checks have fitted former times, 75
And shoulder'd angry Skelton's breathless rhymes[u]:
Ere Chrysalus had barr'd the common box,
Which erst he pick'd to store his private stocks;
But now hath all with 'vantage paid again,
And locks and plates what doth behind remain: 80
When erst our dry-soul'd sires so lavish were,
To charge whole boots-full[x] to their friends' welfare;
Now shalt thou never see the salt[y] beset
With a big-bellied gallon flagonet.
Of an ebb cruise[z] must thirsty Silen sip, 85
That's all forestalled by his upper lip:
Somewhat it was that made his paunch so pear[a];
His girdle fell ten inches in a year.

[s] *Stand-gate vale* probably means Stand-gate Street, in Lambeth.—*Suter's*, or *Shooter's hill*, in Kent, is well known. By *western plain*, the site now occupied by St. James's and Hyde Parks was most likely intended.—PRATT.

[t] *Dennis.* Contraction of Dionysius; from Διόνυσος, the Greek name for Bacchus, and therefore with much propriety given to a drunkard.—MAITLAND.

[u] John Skelton, *a jolly English rimer* during the reign of Henry the Eighth. His writings are remarkable for the grossness of their obscenity, and the severity of their satire.—MAITLAND. Phillips, in the Theatrum Poetarum Anglicanorum, p. 115, says of Skelton, "Methinks he hath a miserable loose rambling style, and galloping measure of verse."—ELLIS.

Skelton's verses are well characterised by this epithet: they are, indeed, *breathless rhymes;* for nothing can be more tiresome to the ear than the quick recurrence of the rhyme in the short measure which he used: a paragraph will sometimes occupy several verses, so as to give no pause to the reader or reciter. Puttenham has thus described him: "Such were the rimes of Skelton, being indeed but a rude rayling rimer, and all his doings ridiculous; he used both short distaunces and short measures, pleasing only the popular eare." *Arte of English Poesie*, 1589, p. 69. Yet when he chose to depart from his light skipping style, he has sometimes shown himself not destitute of poetical imagination, and capable of spirited and picturesque personification. —SINGER.

[x] The ancient carouse was, indeed, drinking deep; it was necessary, in doing complete justice to a pledge, to empty the capacious vessel at a draught. To drink a boot-full of liquor may have been a particular act of drunken gallantry; for there was a Dane in London at that time, named Keynaldo, "who would carouse out of his boot." Marston asks what a traveller brings from Holland:—

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Or when old gouty bed-rid Euclio[b]
To his officious factor fair could show 90
His name in margent of some old cast bill,
And say, Lo! whom I named in my will;
Whiles he believes, and, looking for the share,
Tendeth his cumbrous charge with busy care
For but a while; for now he sure will die 95
By this[c] strange qualm of liberality:
Great thanks he gives,—" But God him shield and save
From ever gaining by his master's grave;
Only live long, and he is well repaid:"—
And wets his forced cheeks, while thus he said; 100
Some strong-smell'd onion shall stir his eyes,
Rather than no salt tears shall then arise.
So looks he like a marble toward rain,
And wrings, and snites[d], and weeps, and wipes again:
Then turns his back, and smiles, and looks askance, 105
Seasoning again his soured[e] countenance;
Whiles yet he wearies heav'n with daily cries,
And backward death with devout sacrifice,
That they would now his tedious ghost bereaven,
And wishes well, that wish'd no worse than heaven. 110
When Zoilus was sick, he knew not where,
Save his wrought night-cap, and lawn pillow-bear[f]:

" From Belgia what, but their deep bezzeling,
Their *boot-carouse*, and their beer buttering?" SAT. II.—SINGER.

[y] The want of a stately salt-cellar is here noticed, as characteristic of a table meanly furnished.—MAITLAND. The reader will see an account of the salt, in the note to Book ii. Sat. 6.—SINGER.

[z] An *ebb-cruise* probably means a shallow vessel, the contents of which *ebbed*, or returned against the *upper lip*, and disappointed the drinker.—PRATT. An *ebb-cruise* is a vessel half empty, in which the liquor stood at ebb, or very low.—SINGER.

[a] To *peer* is, to come just in sight. By *peare*, our author may mean *shrunk in*.—PRATT. This word appears to be the same with the verb *to pare*, *vair*, or *peyr*, which Jamieson interprets *to impair*, and derives from Fr. *pire*, *vejeur*, worse; and Lat. *pejor*. Hall uses *peare* as the participle of a neuter verb.—MAITLAND. I have not been fortunate enough to find this word elsewhere. It is apparently used in the sense of *spare*, for which word I should have supposed it a typographical error, but for the rhyme.—SINGER.

[b] *Euclio;* the *miser* of Plautus's *Aulularia*, from whence Hall probably borrowed the name.—MAITLAND.

[c] *By this. This* is restored from the first edition; *his* being that of the other editions.—PRATT.

[d] *Snites;* blows his nose.—MAITLAND. It is a term in falconry. " A hawk is said to *smite* or *snite*, when she wipes her beak or bill after feeding." See Phillips's New World of Words.—PRATT.

[e] *Soured.* The Oxford editor reads *sorrow'd*, without authority.—PRATT.

[f] A *pillow-bear*, or *bere*, means a pillow-case.—PRATT. Davies has an epigram which turns upon this piece of ridiculous vanity:—

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Kind fools! they made him sick, that made him fine;
Take those away, and there's his medicine.
Or Gellia wore a velvet mastic-patch[g] 115
Upon her temples, when no tooth did ach[h];
When beauty was her rheum[i] I soon espied,
Nor could her plaster cure her of her pride.
These vices were; but now they ceas'd of long:
Then why did I a righteous age that wrong? 120
I would repent me, were it not too late,
Were not the angry world prejudicate.
If all the Sevens Penitential[k],
Or thousand white-wands might me aught avail;
If Trent or Thames could scour my foul offence, 125
And set me in my former innocence;
I would at last repent me of my rage:
Now, bear my wrong, I thine, O righteous age!
As for fine wits, a hundred thousand fold
Passeth our age whatever times of old. 130
For in that puisnè[l] world, our sires of long[m]
Could hardly wag their too unwieldy tongue,
As pined crows and parrots can do now,
When hoary age did bend their wrinkled brow:
And now of late did many a learned man 135
Serve thirty years' prent'ship with Priscian[n].

"Brumus, which deemes himselfe a faire sweet youth,
Is thirty-nine yeares of age at least;
Yet was he never, to confesse the truth,
But a dry starv'ling, when he was at best.

This gull was sicke, to show his night-cap fine,
And his wrought pillow, over-spread with lawne;
But hath bin well, since his griefes cause hath line
At Trollup's, by St. Clement's Church, in pawne."—SINGER.

[g] *Mastic-patch;* a patch made from the gum of the *lentisk tree*, an evergreen of the Greek isles.—MAITLAND. It appears to have been used for the cure of the tooth-ache.—PRATT.

[h] Here is another proof that *ache* was not pronounced *ake*, as is now the case. Hall does not, however, follow Baret's dictum, who makes *ache* the substantive, and *ake* the verb.—SINGER.

[i] The meaning probably is, that the desire of being thought beautiful was her disease. *Rheuma* is explained by Phillips as "a flowing down of humours from the head upon the lower parts."—PRATT.

[k] That is, the Seven Penitential *Psalms*. The *white wands*, in the next line, have reference to doing the act of penance in a church, by being wrapt in a sheet or white garment, and bearing a white wand in the hand.—SINGER.

[l] *Puisnè;* Fr. younger, inconsiderable.—PRATT.

[m] *Of long*, i. e. for a long period of time.—SINGER.

[n] *Priscian;* a celebrated grammarian of Athens, who flourished during the reign of Justinian.—MAITLAND.

[o] In that age, three modern languages were studied to affectation. In the Return from Parnassus, 1606, a fashionable fop tells his page, "Sirrah, boy, remember me, when I come in Paul's Church-yard, to buy a Ronsard and

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But now can every novice speak with ease
The far-fetch'd language of th' Antipodes.
Wouldst thou the tongues, that erst were learned hight,
Though our wise age hath wip'd them of their right? 140
Wouldst thou the courtly three[o] in most request,
Or the two barbarous neighbours of the West?
Bibinus' self can have ten tongues in one,
Though in all ten not one good tongue alone.
And can deep skill lie smothering within, 145
Whiles neither smoke nor flame discerned bin?
Shall it not be a wild-fig[p] in a wall,
Or fired brimstone in a mineral?
Do thou disdain, O over-learned[q] age,
The tongue-tied silence of that Samian sage[r]: 150
Forth, ye fine wits, and rush into the press,
And for the cloyed world your works address.
Is not[s] a gnat, nor fly, nor seely[t] ant,
But a fine wit can make an elephant.
Should Bandell's[u] throstle die without a song? 155
Or Adamantius' dog be laid along,
Down in some ditch without his exequies,
Or epitaphs, or mournful elegies?
Folly itself, and baldness may be prais'd[x],
And sweet conceits from filthy objects rais'd. 160

Dubartas in *French;* an Aretine in *Italian;* and our hardest writers in *Spanish*. Act ii. Sc. 3.—WARTON. *The two barbarous neighbours of the West* appear to be Ireland and Wales.—MAITLAND.

[p] *Wild-fig* is the reading of both the old editions. I suspect that the *Wild-fire*, or *Greek-fire*, as it is called by old writers, is meant. See Blount's Glossography.—SINGER.

[q] The Oxford editor reads *ever-learned;* probably by an error of the press, but certainly without authority.—PRATT.

[r] *That Samian sage.* Pythagoras.—MAITLAND.

[s] *Is not;* for *There is not.*—PRATT.

[t] *Seely;* silly, simple, harmless; from the Saxon.—MAITLAND.

[u] *Bandell.* Bandello, the Italian novelist. This line, with the context, is intended to illustrate the propensity, even of eminent authors, to write upon trifling subjects.—MAITLAND. Poems on petty subjects or occasions, on the death of a favourite bird or dog, seem to have been as common in Hall's time as at a later period. In the old comedy, The Return from Parnassus, we are told of a coxcomb, who could bear no poetry "but fly-blown sonnets to his mistress and her loving pretty creatures, her monkey and her parrot."—SINGER.

[x] An allusion to Erasmus's Moriæ Encomium, and the Encomium Calvitiei, written at the restoration of learning. Cardan also wrote an Encomium on Nero, the Gout, &c.—WARTON. A contemporary of Hall's has enumerated some of the subjects that have been thus sported with:—

"Ovid his *Nux*, the *Culex* Virgil writ;
Erasmus did in *Folly* dye his wit.
The *Frog-fight* Homer made, and of *Dame Mouse*,
And Janus Dousa praised *Pediculus*.

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What do not fine wits dare to undertake?
What dare not fine wits do for honour's sake?
But why doth Balbus his dead-doing quill
Parch in his rusty scabbard all the while;
His golden fleece o'ergrown with mouldy hoar, 165
As though he had his witty works forswore?
Belike of late now Balbus hath no need,
Nor now belike his shrinking shoulders dread
The catch-poll's fist: the press may still remain,
And breathe, till Balbus be in debt again. 170
Soon may that be! so I had silent been,
And not thus rak'd up quiet crimes unseen.
Silence is safe, when saying stirreth sore,
And makes the stirred puddle stink the more.
Shall the controller of proud Nemesis[y] 175
In lawless rage upbraid each other's vice,
While no man seeketh to reflect the wrong,
And curb the range of his misruly tongue?
By the two crowns of Parnasse evergreen,
And by the cloven head of Hippocrene, 180
As I true poet am, I here avow,
(So solemnly kiss'd he his laurel bough,)
If that bold Satire unrevenged be
For this so saucy and foul injury!

Hubaldus on *Bald-men* did versifie,
Each of whose numbers' words began with C.
Beza prais'd *Nihil*, Apuleius *th' Asse*,
Plutarch *Grillus*, who by Circe changed was.
A *Quartan Ague* Favorine did commend;
His darling *Sparrow* so Catullus pen'd."
The Opticke Glasse of Humors, 1606.
Epistle to the Reader.

"Sweet conceits from filthy objects" probably refers to Harrington's Metamorphosis of Ajax, to which Hall has other allusions.—SINGER.

[y] *Nemesis.* Vid. sup. lib. ii. Prologue, note.—MAITLAND.

[z] "Vos, ô
Pompilius sanguis, carmen reprehendite, quod non
Multa dies et multa litura coërcuit, atque
Perfectum decies non castigavit ad unguem."
Hor. Ars Poet. 291–4.—ELLIS.

[a] *Out-sought* means *discovered.*—By *Thales' joy* the Satirist seems to refer to a saying of Thales, the Milesian, the founder of the Ionic Sect, and the first of the Seven Wise Men of Greece. He boasted that he had to thank his fortune principally for three things:—Πρῶτον μὲν, ὅτι ἄνθρωπος ἐγενόμην, καὶ οὐ θηρίον· εἶτα, ὅτι ἀνὴρ, καὶ οὐ γυνὴ· τρίτον, ὅτι Ἕλλην, καὶ οὐ Βάρβαρος. See his Life in Diog. Laert.—PRATT. *Thales*, one of the Seven Wise Men of Greece, who made great discoveries in astronomy. Hall compares his own joy in devising a successful rhyme, to the exultation of the philosopher in deciphering the phenomena of the heavens.—MAITLAND. The allusion is to

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So Labeo weens it my eternal shame 185
To prove I never earn'd a poet's name.
But would I be a poet[a] if I might,
To rub my brow three days, and wake three nights,
And bite my nails, and scratch my dullard head,
And curse the backward Muses on my bed 190
About one peevish syllable; which outsought[a],
I take up Thales' joy[a], save for forethought
How it shall please each ale-knight's[b] censuring eye,
And hang'd my head for fear they deem awry?
Whiles threadbare Martial[c] turns his merry note 195
To beg of Rufus a cast winter-coat;
Whiles hungry Marot[d] leapeth at a bean,
And dieth like a starved Capuchin.
Go, Ariost[e], and gape for what may fall
From trencher of a flattering Cardinal; 200
And, if thou gettest but a pedant's fee,
Thy bed, thy board, and coarser livery,
O honour, far beyond a brazen shrine,
To sit with Tarleton[f] on an ale-post's sign!
Who had but lived in Augustus' days, 205
'T had been some honour to be crown'd with bays:

the ecstasy of the Greek philosopher, on discovering how to detect the quantity of brass mixed with the gold in making a crown by a fraudulent goldsmith; or, in other words, on discovering the mode of ascertaining the specific gravity of bodies by weighing them in water. The story is usually told of *Archimedes:* I know not on what authority Hall attributes it to Thales. It is said, that, being in a bath when he observed it, in the madness of his joy he ran out into the streets naked, crying out, Εὕρηκα, Εὕρηκα, I have found it, I have found it.—SINGER.

[b] *Ale-knight* means *the oracle of the tavern.*—PRATT.

[c] Alluding to the 57th Epigram of the VIth Book of Martial.—ELLIS. To the 85th Epigram of the IInd Book.—MAITLAND.

[d] *Whiles hungry Marot, &c.* Clement Marot, a witty and profligate court-poet during the reign of Francis the First of France, became, in the latter years of his life, the friend and disciple of Calvin. In this way he forfeited the favour of Francis, and, having retired to Turin, he died there in great poverty, in 1544. Vid. Abregé de la Vie de Cl. Marot, prefixed to his Works, ed. 1731, tom. i. p. 121.—MAITLAND.

[e] The allusion is evidently to Hippolito, Cardinal of Este; to whose court Ariosto's reputation for wit had procured him favourable access.—ELLIS. The cause of Scioppius's famous attack upon Joseph Scaliger, was an observation of the latter, that Scioppius had gone to Rome, "*Lingere patinas Cardinalitias.*"—MAITLAND.

[f] Tarleton is here praised as a poet, who is commonly considered only as a comedian. Meres, in Wits Treasury, fol. 286, commends him for his facility in extemporaneous versification.—WARTON. Warton enumerates several of his publications, chiefly of the humorous cast and ballad form. Hist. of Poetry, vol. iv. p. 48.—SINGER. See the History of Shoreditch, p. 209. Tarleton's portrait, with a tabor and pipe, still serves as a sign to an ale-house in the Borough.—ELLIS.

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When Lucan[g] streaked on his marble bed,
To think of Cæsar, and great Pompey's deed;
Or when Archelaus[h] shav'd his mourning head,
Soon as he heard Stesichorus was dead. 210
At least, would some good body of the rest
Set a gold pen on their bay-wreathed crest;
Or would their face in stamped coin express,
As did the Mytelenes their poetess[i].
Now, as it is, beshrew him if he might, 215
That would his brows with Cæsar's laurel dight.
Tho what ail'd me, I might not well as they
Rake up some forworn[k] tales, that smother'd lay
In chimney corners, smok'd with winter fires,
To read and rock asleep our drowsy sires? 220
No man his threshold better knows[l], than I
Brute's first arrival, and first victory[m];
St. George's sorrel, or his cross of blood;
Arthur's round board, or Caledonian wood;
Or holy battles of bold Charlemain[n], 225
What were his knights did Salem's siege maintain[o]:
How the mad rival of fair Angelice
Was physick'd from the new-found paradise[p].
High stories they, which, with their swelling strain,
Have riven Fronto's[q] broad rehearsal-plain. 230
But so to fill up books[r], both back and side,
What needs it? Are there not enow beside?

[g] "Contentus famâ jaceat Lucanus in hortis
Marmoreis." Juv. Sat. vii .79.—Ellis.

Streaked is restored from the early editions; the Oxford reading *stretched:* which conveys, indeed, nearly the proper meaning; for to *streak*, according to Littleton, is to *stretch one's self for want of sleep.*—Pratt. Lucan had his veins opened in a marble bath, and died while he was reciting with great energy a passage of his Pharsalia. Lib. iii. ver. 639–642.—Maitland.

[h] Hall confounds Stesichorus with Euripides, who spent the latter years of his life in the court of Archelaus, king of Macedon. This monarch was greatly attached to the poet; and upon his death, "not contented with the chief concern and expenses of his funeral, did him the further honour of mourning for him in the usual fashion of the country, and shaved his head, for a visible token of continued grief." Kennet's Lives of the Grecian Poets, ed. 1697, part i. p. 116. The tyrant Phalaris was the patron of Stesichorus; but although he is said to have deplored the death of this poet in a very eloquent letter to the Himerians, and to have proffered his assistance in doing honour to his memory, it does not appear that he expressed his grief after the fashion of Archelaus.—Maitland.

[i] *Their poetess;* Sappho: whose head was stamped upon the coin of Mytelene.—Maitland.

[k] *Forworn tales;* i. e. tales frequently related before.—Pratt. Here, in the preceding line, we have *tho* for *then*.—H.

[l] "Nota magis nulli domus est sua, quàm mihi lucus
Martis." Juv. Sat. i. 7.—Ellis.

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O age well thriven and well fortunate,
When each man hath a Muse appropriate;
And she, like to some servile ear-bor'd slave, 235
Must play and sing when and what he would have!
Would that were all! Small fault in number lies,
Were not the fear from whence it should arise.
But can it be aught but a spurious seed,
That grows so rife in such unlikely speed? 240
Sith Pontian[s] left his barren wife at home,
And spent two years at Venice and at Rome,
Returned, hears his blessing ask'd of three,
Cries out, O Julian law[t]! adultery!
Though Labeo reaches right (who can deny?) 245
The true strains of heroic poesy:
For he can tell how fury reft his sense,
And Phœbus fill'd him with intelligence;
He can implore the heathen deities
To guide his bold and busy enterprise; 250
Or filch whole pages at a clap, for need,
From honest Petrarch, clad in English weed:
While big *But oh's!* each stanza can begin,
Whose trunk and tail sluttish and heartless been.
He knows the grace of that new elegance, 255
Which sweet Philisides[u] fetch'd of late from France;

[m] *Brute's first arrival, &c.* This and the following lines refer to the subjects of various early romances, for an account of which, see Warton's History of English Poetry, passim.—MAITLAND.

[n] "Les Douze Pairs," or "The Twelve Peers," of Charlemagne are frequently mentioned in the fictions of chivalry. See Warton's Obs. on the Fairy Queen, i. 184.—ELLIS.

[o] Alluding to Godfrey of Bulloigne, the subject of Tasso's Jerusalem Delivered.—ELLIS.

[p] This passage alludes to the cure of Orlando's madness. His *wits* were restored to him in a *vaso*, brought from the terrestrial paradise by Astolpho, the English duke. Vid. Ariosto's Orlando Furioso, cant. xxxix.—MAITLAND.

[q] "Quantas jaculetur Monychus ornos,
Frontonis platani, convulsáque marmora clamant
Semper, et assiduo ruptæ lectore columnæ."
Juv. Sat. i. 11.—ELLIS.

[r] "Aut summi plenâ jam margine libri
Scriptus, et in tergo, necdum finitus Orestes?"
Juv. Sat. i. 5.—ELLIS.

[s] *Pontian.* It is possible that under this name Hall may allude to the husband of Pontia, a Roman matron, who was debauched by Octavius Sagitta. Vid. Taciti Annales, lib. xiii. cap. 44.—MAITLAND.

[t] The *Lex Julia, de Adulteriis*, originated with Augustus Cæsar, and declared the crime of adultery to be capital.—MAITLAND.

[u] *Philisides;* one of the poetical names of Sir Philip Sidney, evidently formed from portions of the two names, *Philip* and *Sidney*. The name appears to have been invented by himself, for we have Philisides (a young and

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That well beseem'd his high-styl'd Arcady,
Though others mar it with much liberty,
In epithets to join two words in one
Forsooth, for adjectives can't stand alone[x]: 260
As a great poet could of Bacchus say,
That he was *Semele-femori-gena*[y].
Lastly he names the spirit of Astrophel[z]:
Now hath not Labeo done wondrous well?
But ere his Muse her weapon learn to wield, 265
Or dance a sober Pyrrhic[a] in the field,
Or marching wade in blood up to the knees,
Her *Arma virum*[b] goes by two degrees.
The sheep-cote first hath been her nursery,
Where she hath worn her idle infancy; 270
And in high startups[c] walk'd the pastur'd plains,
To tend her tasked herd that there remains;
And winded still a pipe of oat or brear,
Striving for wages who the praise shall bear:
As did whilere the homely Carmelite, 275
Following Virgil, and he Theocrite[d]:
Or else hath been in Venus' chamber train'd
To play with Cupid, till she had attain'd
To comment well upon a beauteous face,
Then was she fit for a heroic place. 280

melancholy shepherd) in the Arcadia, Book iii. Eclogue the 3rd. He is almost always distinguished by this name among his poetical contemporaries. Thus, in verses prefixed to Browne's Britannia's Pastorals, by E. Heyward:—

"Numbers, curious ears to please,
Learn'd he of Philisides."—SINGER.

About this time compound epithets were introduced by Sir Philip Sidney into our poetry. Spencer had been beforehand in complaining of the abuses here noticed. See Teares of the Muses, v. 553.—ELLIS.

[x] The arts of composition must have been much practised, and a knowledge of critical niceties widely diffused, when observations of this kind could be written.—WARTON.

[y] Bacchus was the son of Jupiter, and of Semele the daughter of Cadmus. When she was seven months gone with child, she was induced by the artifices of Juno to solicit a visit from Jupiter, in all the majesty of a God. This request was granted; but unable to endure the splendour of the King of Heaven, Semele was consumed and reduced to ashes on the occasion. The infant Bacchus was with difficulty rescued from the flames, and deposited in the thigh of Jupiter, where he remained the full time he would naturally have been in his mother's womb.—MAITLAND.

[z] *Astrophel* was the name by which Spenser distinguished Sir Philip Sidney; whose death he commemorated in a Pastoral Elegy, under this title.—PRATT.

[a] The Pyrrhic Dance, performed in armour.—WARTON.

[b] *Arma Virum.* The two first words of Virgil's Æneid.—MAITLAND.

[c] *Startups* were a kind of rustic high shoes, sometimes also called *bagging* shoes. In Junius's Nomenclator, by Fleming, *Pero* is rendered a country

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As witty Pontan[e], in great earnest, said,
His mistress' breasts were like two weights of lead;
Another thinks her teeth might liken'd be
To two fair ranks of pales of ivory,
To fence in, sure, the wild beast of her tongue, 285
From either going far, or going wrong;
Her grinders like two chalk-stones in a mill,
Which shall with time and wearing wax as ill
As old Catilla's, which wont every night
Lay up her holy pegs till next daylight, 290
And with them grind[f] soft-simpering all the day;
When, lest her laughter should her gums bewray,
Her hands must hide her mouth, if she but smile;
Fain would she seem all frixe and frolic still.
Her forehead fair is like a brazen hill 295
Whose wrinkled furrows, which her age doth breed,
Are daubed full of Venice chalk for need:
Her eyes like silver saucers, fair beset
With shining amber, and with shady jet;
Her lids like Cupid's bow-case, where he hides 300
The weapons that doth wound the wanton-ey'd:
Her chin like Pindus, or Parnassus' hill,
Where down descends th' o'erflowing stream, doth fill[g]
The well of her fair mouth. Each hath his praise.
Who would not but wed poets now-a-days! 305

shooe: *a startop:* a high shooe. The *Soccus* of the ancients is also rendered in the old Dictionaries, "A kind of bagging shoes, or manner of startups, that men and women did use in times passed; a socke." Chapman uses *startups* in this sense in his Hymn to Cynthia, 1595.—SINGER.

[d] Though these lines bear a general sense, yet at the same time they seem to be connected with the character of Labeo, by which they are introduced. By the *Carmelite*, a pastoral writer ranked with Theocritus and Virgil, he means *Mantuanus*.—WARTON. Baptista Mantuanus was a Latin poet of Italy, born in 1448, who, among other works, wrote ten Eclogues. Early in life he became a member of the Order of the Carmelites, and repeatedly filled the situation of *Vicar General*. He died in 1516. Vid. Moreri, Grand Dict. voc. *Spagnoli*.—MAITLAND. *Whilere* means a little time ago. See Note to the "Defiance to Envy."—PRATT.

[e] "Pontan, here mentioned," says Mr. Warton, "I presume is Joannes Jovianus Pontanus, an elegant Latin amatorial poet of Italy at the revival of learning;" (born in 1426, died in 1503;) whose poetry, chiefly hendecasyllabic, was often luxuriantly amorous. See his Works, printed at Hamburgh, 1515.—PRATT. This I very much doubt; at least, I have not found the simile after a pretty diligent search for it in the Poems of Pontanus, printed by Aldus, at Venice, 1518. It is more probable that Hall here ridicules one of his contemporaries.—SINGER.

[f] See note on Book iv. Sat. 1.—PRATT.

[g] The relative is omitted,—*that* doth fill.—PRATT.

END OF THE SIXTH BOOK.

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A POSTSCRIPT TO THE READER.

It is not for every one to relish a true and natural Satire: being, of itself, besides the nature and inbred bitterness and tartness of particulars, both hard of conceit and harsh of style; and, therefore, cannot but be unpleasing both to the unskilful and over-musical ear: the one being affected with only a shallow and easy matter; the other, with a smooth and current disposition. So that I well foresee, in the timely publication of these my concealed Satires, I am set upon the rack of many merciless and peremptory censures; which since the calmest and most plausible writer is almost fatally subject unto, in the curiosity of these nicer times, how may I hope to be exempted upon the occasion of so busy and stirring a subject? One thinks it mis-beseeming the author; because a poem: another, unlawful in itself; because a Satire: a third, harmful to others; for the sharpness: and a fourth, unsatire-like; for the mildness: the learned, too perspicuous; being named with Juvenal, Persius, and the other antient Satires: the unlearned, savourless; because too obscure, and obscure because not under their reach. What a monster must he be, that would please all!

Certainly, look what weather it would be, if every almanack should be verified: muchwhat like poems, if every fancy should be suited. It is not for this kind to desire or hope to please, which naturally should only find pleasure in displeasing: notwithstanding, if the fault-finding with the vices of the time may honestly accord with the good will of the parties, I had as lieve ease myself with a slender apology, as wilfully bear the brunt of causeless anger in my silence.

For Poetry itself, after the so effectual and absolute endeavours of her honoured patrons, either she needed no new defence, or else might well scorn the offer of so impotent and poor a client. Only, for my own part, though, were she a more unworthy mistress, I think she might be inoffensively served with the broken messes of our twelve-o'clock hours, which homely service she only claimed and found of me, for that short while of my attendance; yet, having thus soon taken my solemn farewell of her, and shaked hands with all her retinue, why should it be an eye-sore unto any, since it can be no loss to myself?

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For my Satires themselves, I see two obvious cavils to be answered.

One, concerning the matter: than which, I confess, none can be more open to danger, to envy; since faults loath nothing more than the light, and men love nothing more than their faults: and, therefore, what through the nature of the faults, and fault of the persons, it is impossible so violent an appeachment should be quietly brooked. But why should vices be unblamed, for fear of blame? And, if thou mayst spit upon a toad unvenomed, why mayst thou not speak of a vice without danger? Especially so warily as I have endeavoured: who, in the unpartial mention of so many vices, may safely profess to be altogether guiltless in myself to the intention of any guilty person who might be blemished by the likelihood of my conceived application; thereupon choosing rather to mar mine own verse than another's name. Which, notwithstanding, if the injurious reader shall wrest to his own spite, and disparaging of others, it is a short answer, "*Art thou guilty?*" Complain not: thou art not wronged. "*Art thou guiltless?*" Complain not: thou art not touched.

The other, concerning the manner: wherein, perhaps, too much stooping to the low reach of the vulgar, I shall be thought not to have any whit kindly raught[a] my ancient Roman predecessors, whom, in the want of more late and familiar precedents, I am constrained thus far off to imitate: which thing I can be so willing to grant, that I am further ready to warrant my action therein to any indifferent censure.

First, therefore, I dare boldly avouch, that the English is not altogether so natural to a Satire, as the Latin. Which I do not impute to the nature of the language itself, being so far from disabling it any way, that methinks I durst equal it to the proudest in every respect; but to that which is common to it with all other common[b] languages, Italian, French, German, &c. in their poesies; the fettering together the series of the verses, with the bonds of like cadence or desinence of rhyme; which if it be usually[c] abrupt, and not dependent in sense upon so near affinity of words, I know not what a loathsome kind of harshness and discordance it breedeth to any judicial ear. Which if any more confident adversary shall gainsay, I wish no better trial than the translation of one of Persius's Satires into English; the difficulty and dissonance whereof shall make good my assertion. Besides the plain experience thereof in the

[a] *Raught;* the ancient preterite of the verb *to reach.*—MAITLAND.

[b] The word *common*, thus repeated, would seem to be a misprint for *modern;* but the reading is the same in all the editions. The punctuation of the context is now rendered, for the first time, conformable to the sense.—H.

[c] The edition of 1599, followed by the Oxford, reads *unusually.* I have restored the reading of the first edition.—PRATT.

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Satires of Ariosto, (save which, and one base French satire, I could never attain the view of any for my direction, and that also might for need serve for an excuse at least,) whose chain-verse, to which he fettereth himself, as it may well afford a pleasing harmony to the ear, so can it yield nothing but a flashy and loose conceit to the judgment. Whereas, the Roman numbers tying but one foot to another, offereth a greater freedom of variety, with much more delight to the reader.

Let my second ground be, the well-known daintiness of the time; such, that men rather chuse carelessly to lose the sweet of the kernel, than to urge their teeth with breaking the shell wherein it was wrapped: and therefore, since that which is unseen is almost undone, and that is almost unseen which is unconceived, either I would say nothing to be untalked of, or speak with my mouth open that I may be understood.

Thirdly, the end of this pains was a Satire; but the end of my Satire, a further good: which whether I attain or no, I know not; but let me be plain with hope of profit, rather than purposely obscure only for a bare name's sake.

Notwithstanding, in the expectation of this quarrel, I think my First Satire[d] doth somewhat resemble the sour and crabbed face of Juvenal's: which I, endeavouring in that, did determinately omit in the rest, for these forenamed causes, that so I might have somewhat to stop the mouth of every accuser. The rest to each man's censure: which let be as favourable as so thankless a work can deserve or desire.

[d] This Postscript having been published with "The Three Last Bookes, of Byting Satyres," by the "First Satire" here is to be understood the First of the Fourth Book.—PRATT.

END OF THE POSTSCRIPT.

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For corrections and additions to pages 289-290, see front of this vol.

ADDITIONAL NOTES

TO THE SATIRES.

BOOK II. SAT. 2. line 10. note [e]. All the editions concur in reading *love's decay*, though almost naturally suggesting a misprint for *lore's decay*, and thus warranting the interpretation proposed by Mr. Maitland.—H.

BOOK IV. SAT. 4. line 1. note [r]. It is asserted that there really was an order of knighthood in the sixteenth century, conferring the appellation of Knights of the Carpet. They are rarely mentioned, however, but in terms of ridicule, by contemporary writers. Thus Massinger, in the Maid of Honour :—

> "To men I had forborn it: you are women,
> Or, at the best, loose *Carpet-Knights*."

And again, in the Unnatural Combat :—

> "These your *Carpet-Knights*
> That never charged beyond a mistress' lips
> Are still more keen and valiant."

See Dodsley's Old Plays, vol. iii. p. 310. edit. 1780. A volume entitled, "Pendragon, or the Carpet-Knight his Calendar," printed in 1698, 8vo. was, in fact, designed as a satire upon Sir Roger L'Estrange.—H.

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GLOSSARY OF HARD WORDS,

OCCURRING IN THE SATIRES, AND NOT EXPLAINED IN THE NOTES.

*** Many other words will be found in the General Glossary to Bishop Hall's Works.

Albe, or *albee*, albeit, although.
All, although.
Areed, to guess, to declare.
Autumnity, the time of harvest.

Bain, a bath, a brothel.
Beforn, before.
Besprent, besprinkled.
Betide, to befall.
Bodge, to botch.
Bookery, the study of books.
Boot, to profit.
Brear, a briar, a thorn.

Carsey, or *kersey*, woollen stuff.
Certes, certainly.
Circlen, encircle.
Clodge, to clog.
Coted, quoted.
Couched, levelled.

Dag-tailed, dirtied.
Deal, a degree, a portion, a circumstance.
Delven, delve, dig.
Despight, or *despite*, defiance, malignity.
Dight, dressed, adorned.
Dole, a gift, a portion ; misery.
Done, or *doon*, do.
Drere, sadness, misery.

Erst, first, formerly.
Eyne, eyes.

Fault, to blame.
Frere, a friar.
Frixe, frisky, frolicsome.

Gesturement, gesture, attitude.
Gin, *gan*, begin, began.
Governall, government, a kingdom.
Grave, to dig, to bury.

Hackster, a ruffian, a vagabond.
Hight, named, called.
Hond, hand.
Hundreth, a hundred.

Inhospitall, inhospitable.
Inn, to lodge, to dwell.
Intend, to regard attentively.

Jerk, a quick smart lash.
Jury, or *Jewry*, *field*, the land of Judæa.

Leef, or *lieve*, agreeable.
Light-skirts, a wanton woman.
List, to choose.

Mangy, scabbed.
Meed, a reward.
Mell, to meddle, to mingle.
Misdight, ill dressed.
Mought, or *mote*, might, must.
Mould, mouldy.
Muckworm, a miser.

Natheless, not the less, nevertheless.

Outrive, to tear out.

Pampilian, linsey-woolsey.
Pasquin, a satire, a lampoon.
Pasquiller, a satirist, a lampooner.
Pill, to peel, to rob.

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Plain, or *playne*, to complain.
Pursey, fat.

Resign, to appoint.
Rifely, frequently.
Rosemarine, rosemary.

Scroll, a copy of a book.
Seld, seldom.
Self, same.
Shoon, shoes.
Shot, an account, a reckoning.
Sith, since, because.
Size, assizes.
Skort, skirt.
Spright, a spirit, a shade.
Stole, a long garment.
Strawn, made of straw.
Stroken, struck or stricken.

Thicks, thickets.

Tire, to attire.
Treen, trees.

Unshent, unhurt, unreproached.

Weal, prosperity, state, commonwealth.
Ween, to imagine.
Wexen, or *woxen*, waxen or waxed, become.
Whenas, whereas.
Whenever, if ever.
Whilome, formerly.
Wis, to know.
Withouten, without.
Wot, to know.
Writhen, distorted, deformed, wrinkled.

Yean, to labour in child-birth.
Ypent, pent up, inclosed.

END OF THE SATIRES.

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SOME FEW OF

DAVID'S PSALMS

METAPHRASED,

FOR A TASTE OF THE REST.

BY JOSEPH HALL, D. D.

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TO MY LOVING AND LEARNED COUSIN,

MR. SAMUEL BURTON,

ARCHDEACON OF GLOUCESTER.

INDEED, my Poetry was long since out of date, and yielded her place to graver studies: but whose vein would it not revive, to look into those Heavenly Songs? I were not worthy to be a Divine, if it should repent me to be a Poet with David, after I shall have aged in the Pulpit.

This work is holy and strict, and abides not any youthful or heathenish liberty; but requires hands free from profaneness, looseness, affection. It is a service to God and the Church, by so much more carefully to be regarded, as it is more common. For, who is there, that will not challenge a part in this labour? and that shall not find himself much more affected with holy measure rightly composed?

Wherefore, I have oft wondered, how it could be offensive to our adversaries, that these divine ditties, which the Spirit of God wrote in verse, should be sung in verse; and that a Hebrew Poem should be made English. For, if this kind of composition had been unfit, God would never have made choice of numbers, wherein to express himself.

Yea, who knows not, that some other Scriptures, which the Spirit hath indited in prose, have yet been happily and with good allowance put into strict numbers? If histories tell us of a wanton poet of old, which lost his eyes while he went about to turn Moses into verse; yet every student knows, with what good success and commendation, Nonnus hath turned John's Gospel into Greek Heroics. And Appollinarius, that learned Syrian, matched with Basil and Gregory (who lived in his time) in the terms of this equality, that Basil's speech was σταθερώτερος, but Appollinarius's ἀδροτερος, wrote, as Suidas reports, all the Hebrew Scripture in Heroics; as Sozomen, somewhat more restrainedly, all the Archaiology of the Jews, till Saul's government, in twenty-four parts; or, as Socrates, yet more particularly, all Moses in Heroics, and all the other histories in divers metres: but, however his other labours lie hid, his Metaphrase of the Psalms is still in our hands, with the applause of all the learned: besides the labours of their own Flaminius and Arias Montanus, to seek for no more, which have worthily bestowed themselves in this subject.

Neither do I see how it can be offensive to our friends, that we should desire our English Metaphrase bettered. I say nothing to the disgrace of that we have: I know how glad our adversaries are of all such advantages; which they are ready enough to find out without me, ever reproachfully upbraiding us with these defects. But, since our whole translation is now unit versally revised, what inconvenience or shew of innovation can it bear, tha- the verse should accompany the prose? especially since it is well known, how rude and homely our English Poesy was in those times, compared with the present; wherein, if ever, it seeth her full perfection.

I have been solicited by some reverend friends to undertake this task; as that, which seemed well to accord with the former exercises of my youth, and my present profession. The difficulties I found many; the work, long

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and great: yet not more painful than beneficial to God's Church: whereto as I dare not profess any sufficiency; so I will not deny my readiness and utmost endeavour, if I shall be employed by Authority.

Wherefore, in this part, I do humbly submit myself to the grave censures of them, whose wisdom manageth these common affairs of the Church; and am ready either to stand still or proceed, as I shall see their Cloud or Fire go before or behind me. Only, howsoever, I shall, for my true affection to the Church, wish it done by better workmen: wherein, as you approve, so further my bold, but not unprofitable motion, and commend it unto greater ears; as I do you to the Greatest.

Your loving Kinsman,

JOSEPH HALL.

NON-SUCH,
July 3.

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SOME FEW OF

DAVID'S PSALMS METAPHRASED.

PSALM I.

IN THE TUNE OF THE CXLVIIIth PSALM,

" Give laud unto the Lord."

WHO hath not walk'd astray,
In wicked men's advice,
Nor stood in sinners' way;
Nor in their companies
That scorners are,
As their fit mate,
In scoffing chair,
Hath ever sate:

2 But in thy laws divine,
O Lord, sets his delight,
And in those laws of thine
Studies all day and night:
Oh, how that man
Thrice blessed is!
And sure shall gain
Eternal bliss.

3 He shall be like the tree
Set by the water-springs,
Which, when his seasons be,
Most pleasant fruit forth brings;
Whose boughs so green
Shall never fade,
But cover'd been
With comely shade.

So, to this happy wight,
All his designs shall thrive:
4 Whereas the man unright,
As chaff, which winds do drive,

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With every blast
Is toss'd on high,
Nor can at last
In safety lie.

5 Wherefore, in that sad doom,
They dare not rise from dust:
Nor shall no sinner come,
To glory of the just.
For, God will grace
The just man's way;
While sinners' race
Runs to decay.

PSALM II.

IN THE TUNE OF THE CXXVth PSALM,

"*Those, that do put their confidence.*"

WHY do the Gentiles tumults make,
And nations all conspire in vain,
2 And earthly princes counsel take
Against their God; against the reign
Of his dear Christ? let us, they sain,
3 Break all their bonds: and from us shake
Their thraldom, yoke, and servile chain.
4 Whiles thus, alas! they fondly spake,

He, that aloft rides on the skies,
Laughs all their lewd device to scorn;
5 And, when his wrathful rage shall rise,
With plagues shall make them all forlorn;
And, in his fury, thus replies:
6 But I, my King with sacred horn
Anointing, shall, in princely guise,
His head with royal crown adorn.

Upon my Sion's holy mount
His empire's glorious seat shall be:
And I, thus rais'd, shall far recount
The tenor of his true decree.
7 My Son thou art, said God; I thee
Begat this day, by due account:
Thy sceptre, do but ask of me,
All earthly kingdoms shall surmount.

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8 All nations to thy rightful sway,
I will subject from furthest end
9 Of all the world; and thou shalt bray
Those stubborn foes, that will not bend,
With iron mace, like potters' clay,
10 In pieces small: ye kings attend;
And ye, whom others wont obey,
Learn wisdom, and at last amend.

11 See ye serve God, with greater dread
Than others you: and, in your fear,
Rejoice the while; and, lowly spread,
12 Do homage to his Son so dear:
Lest he be wroth, and do you dead
13 Amids your way, If kindled
His wrath shall be: O blessed those,
That do on him their trust repose.

PSALM III.

AS THE CXIIIth PSALM,

" *Ye children, which &c.*"

Ah, Lord! how many be my foes!
How many are against me rose,
2 That to my grieved soul have said,
Tush, God shall him no succour yield;
3 Whiles thou, Lord, art my praise, my shield,
And dost advance my careful head!

4 Loud with my voice to God I cried:
His grace unto my suit replied,
From out his holy hill.
5 I laid me down, slept, rose again:
For thou, O Lord, dost me sustain,
And sav'st my soul from feared ill.

6 Not if ten thousand armed foes
My naked side should round enclose,
Would I be thereof aught a-dread.
Up, Lord, and shield me from disgrace:
7 For thou hast broke my foe-men's face,
And all the wicked's teeth hast shed.

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8 From thee, O God, is safe defence;
Do thou thy free beneficence
Upon thy people largely spread.

PSALM IV.

AS THE TEN COMMANDMENTS,

"*Attend my people.*"

THOU witness of my truth sincere,
My God, unto my poor request
Vouchsafe to lend thy gracious ear:
Thou hast my soul from thrall releas'd.

2 Favour me still, and deign to hear
Mine humble suit. O wretched wights,
3 How long will ye mine honour dear
Turn into shame through your despites?

Still will ye love what thing is vain,
4 And seek false hopes? know then at last,
That God hath chose, and will maintain
His favourite, whom ye disgrac'd.

God will regard my instant moan.
5 Oh! tremble then, and cease offending;
And, on your silent bed alone,
Talk with your hearts, your ways amending;

6 Offer the truest sacrifice
Of broken hearts; on God besetting
7 Your only trust. The most devise
The ways of worldly treasure getting:

But thou, O Lord, lift up to me
The light of that sweet look of thine;
8 So shall my soul more gladsome be,
Than theirs with all their corn and wine.

9 So I in peace shall lay me down,
And on my bed take quiet sleep;
Whiles thou, O Lord, shalt me alone
From dangers all securely keep.

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PSALM V.

IN THE TUNE OF THE CXXIVth PSALM,

"Now Israel may say, &c."

Bow down thine ear,
  Lord, to these words of mine,
And well regard
  The secret plaints I make.
2 My King, my God,
  To thee I do betake
My sad estate:
  Oh, do thine ear incline
To these loud cries,
  That to thee poured bin.

3 At early morn
  Thou shalt my voice attend:
For, at day-break,
  I will myself address
Thee to implore,
  And wait for due redress.
4 Thou dost not, Lord,
  Delight in wickedness;
Nor to bad men
  Wilt thy protection lend.

5 The boasters proud
  Cannot before thee stay:
Thou hat'st all those,
  That are to sin devoted:
6 The lying lips,
  And who with blood are spotted,
Thou dost abhor,
  And wilt for ever slay:
7 But I unto
  Thy house shall take the way:

And, through thy grace
  Abundant, shall adore,
With humble fear,
  Within thy holy place.
8 Oh! lead me, Lord,
  Within thy righteous trace:

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Even for their sakes
  That malice me so sore,
Make smooth thy paths
  My dimmer eyes before.

9 Within their mouth
  No truth is ever found:
Pure mischief is
  Their heart: a gaping tomb
10 Is their wide throat;
  And yet their tongues still sound
11 With smoothing words.
  O Lord, give them their doom,
And let them fall
  In those their plots profound.
In their excess
  Of mischief, them destroy,

12 That rebels are;
  So those, that to thee fly,
Shall all rejoice
  And sing eternally:
13 And whom thou dost
  Protect, and who love thee
And thy dear name,
  In thee shall ever joy;
Since thou with bliss
  The righteous dost reward,
And with thy grace,
  As with a shield him guard.

PSALM VI.

AS THE LTH PSALM,

"*The mighty God, &c.*"

LET me not, Lord,
  Be in thy wrath reproved:
Oh! scourge me not
  When thy fierce wrath is moved.
2 Pity me, Lord,
  That do with languor pine:
Heal me, whose bones
  With pain dissolved bin:

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3 Whose weary soul
Is vexed above measure.
O Lord; how long
Shall I 'bide thy displeasure?
4 Turn thee, O Lord,
Rescue my soul distress'd;
5 And save me of thy grace.
'Mongst those that rest
In silent death,
Can none remember thee;
And in the grave
How shouldst thou praised be?
6 Weary with sighs
All night I caus'd my bed
To swim: with tears,
My couch I watered.
7 Deep sorrow hath
Consum'd my dimmed eyne,
Sunk in with grief
At these lewd foes of mine:
8 But now hence, hence,
Vain plotters of mine ill:
The Lord hath heard
My lamentations shrill:
9 God heard my suit,
And still attends the same:
10 Blush now, my foes,
And fly with sudden shame.

PSALM VII.

AS THE CXIIth PSALM,

"*The man is blest, that God, &c.*"

On thee, O Lord my God, relies
My only trust: from bloody spite
Of all my raging enemies
Oh! let thy mercy me acquite.
2 Lest they, like greedy lions, rend
My soul, while none shall it defend.

3 O Lord, if I this thing have wrought,
If in my hands be found such ill;
4 If I with mischief ever sought
To pay good turns, or did not still
Do good unto my causeless foe,
That thirsted for my overthrow;

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5 Then, let my foe in eager chase,
O'ertake my soul, and proudly tread
My life below, and with disgrace
In dust lay down mine honour dead.
6 Rise up in rage, O Lord, eftsoon
Advance thine arm against my foen;

And wake for me, till thou fulfil
7 My promis'd right: so shall glad throngs
Of people flock unto thy hill.
For their sakes then revenge my wrongs,
8 And rouse thyself. Thy judgments be
O'er all the world: Lord, judge thou me.

As truth and honest innocence
Thou find'st in me, Lord, judge thou me:
9 Settle the just with sure defence:
Let me the wicked's malice see
10 Brought to an end. For thy just eye
Doth heart and inward reins descry:

11 My safety stands in God, who shields
The sound in heart: whose doom, each day,
12 To just men and contemners yields
13 Their due. Except he change his way,
His sword is whet, to blood intended,
His murdering bow is ready bended.

14 Weapons of death he hath address'd
And arrows keen to pierce my foe,
15 Who late bred mischief in his breast;
But, when he doth on travel go,
16 Brings forth a lie; deep pits doth delve,
And fall into his pits himselve.

17 Back to his own head shall rebound
His plotted mischief; and his wrongs
18 His crown shall craze: But I shall sound
Jehovah's praise with thankful songs,
And will his glorious name express,
And tell of all his righteousness.

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PSALM VIII.

AS THE CXIIIth PSALM,

" Ye children which, &c."

How noble is thy mighty Name,
O Lord, o'er all the world's wide frame,
Whose glory is advanc'd on high
Above the rolling heavens' rack!
2 How for the graceless scorner's sake,
To still th' avenging enemy,
Hast thou thy tender infants' tongue,
The praise of thy great name made strong,
While they hang sucking on the breast!
3 But, when I see the heavens bright,
The moon and glittering stars of night,
By thine Almighty hand address'd,
4 Oh! what is man, poor silly man,
That thou so mind'st him, and dost deign
To look at his unworthy seed!
5 Thou hast him set not much beneath
Thine angels bright; and, with a wreath
Of glory, hast adorn'd his head.
6 Thou hast him made high sovereign
7 Of all thy works, and stretch'd his reign
Unto the herds and beasts untame,
8 To fowls, and to the scaly train,
That glideth through the watry main.
9 How noble each-where is thy Name!

PSALM IX.

TO THE TUNE OF THAT KNOWN SONG BEGINNING,

" Preserve us, Lord."

THEE, and thy wondrous deeds, O God,
With all my soul I sound abroad:
2 My joy, my triumph is in thee.
Of thy dread Name my song shall be,

3 O highest God: since put to flight,
And fall'n and vanish'd at thy sight

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4 Are all my foes; for thou hast past
Just sentence on my cause at last;

And, sitting on thy throne above,
A rightful Judge thyself dost prove:
5 The troops profane thy checks have stroid,
And made their name for ever void.

6 Where's now, my foes, your threat'ned wrack?
So well you did our cities sack,
And bring to dust; while that ye say,
Their name shall die as well as they!

7 Lo, in th' eternal state God sits,
And his high throne to justice fits:
8 Whose righteous hand the world shall wield,
And to all folk just doom shall yield.

9 The poor from high find his relief;
The poor in needful times of grief:
10 Who knows thee, Lord, to thee shall cleave,
That never dost thy clients leave.

11 Oh! sing the God that doth abide,
On Sion Mount; and blazon wide
12 His worthy deeds. For he pursues
The guiltless blood with vengeance due:

He minds their cause, nor can pass o'er
Sad clamours of the wronged poor.
13 Oh! mercy, Lord: thou, that dost save
My soul from gates of death and grave:

Oh! see the wrong my foes have done:
14 That I thy praise, to all that gone
Through daughter Sion's beauteous gate,
With thankful songs may loud relate;

And may rejoice in thy safe aid.
15 Behold, the Gentiles, while they made
A deadly pit my soul to drown,
Into their pit are sunken down:

In that close snare they hid for me,
Lo, their own feet entangled be.
16 By this just doom the Lord is known,
That th' ill are punish'd with their own.

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17 Down shall the wicked backward fall
To deepest hell, and nations all
18 That God forget; nor shall the poor
Forgotten be for evermore.

The constant hope of souls oppress'd
19 Shall not aye die. Rise from thy rest,
O Lord. Let not men base and rude
Prevail: judge thou the multitude

20 Of lawless Pagans: strike pale fear
Into those breasts, that stubborn were:
And let the Gentiles feel and find
They been but men of mortal kind.

PSALM X.

AS THE LIST PSALM,

" O God, consider."

WHY stand'st thou, Lord, aloof so long,
And hid'st thee in due times of need,
2 While lewd men proudly offer wrong
Unto the poor? In their own deed
And their device, let them be caught.
3 For, lo, the wicked braves and boasts,
In his vile and outrageous thought;
And blesseth him, that ravines most.

4 On God he dares insult: his pride
Scorns to inquire of powers above;
But his stout thoughts have still denied,
5 There is a God. His ways yet prove
Aye prosperous: thy judgments high
Do far surmount his dimmer sight.
6 Therefore doth he all foes defy:
His heart saith, I shall stand in spite,

Nor ever move; nor danger 'bide.
7 His mouth is fill'd with curses foul,
And with close fraud: his tongue doth hide
8 Mischief and ill: he seeks the soul
Of harmless men, in secret wait;
And, in the corners of the street,
Doth shed their blood: with scorn and hate,
His eyes upon the poor are set.

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9 As some fell lion in his den,
He closely lurks, the poor to spoil:
He spoils the poor and helpless men,
When once he snares them in his toil.
10 He croucheth low in cunning wile,
And bows his breast; whereon whole throngs
Of poor, whom his fair shews beguile,
Fall to be subject to his wrongs.

11 God hath forgot, in soul he says:
He hides his face to never see.
12 Lord God, arise, thy hand up-raise:
Let not thy poor forgotten be.
13 Shall these insulting wretches scorn
Their God; and say, thou wilt not care?
14 Thou see'st (for all thou hast forborne)
Thou see'st what all their mischiefs are;

That to thy hand of vengeance just
Thou mayst them take: the poor distress'd
Rely on thee with constant trust,
The help of orphans and oppress'd.
15 Oh! break the wicked's arm of might,
And search out all their cursed trains,
And let them vanish out of sight.
16 The Lord, as King, for ever reigns.

From forth his coasts, the heathen sect
17 Are rooted quite: thou, Lord, attend'st
To poor men's suits; thou do'st direct
Their hearts: to them thine ear thou bend'st;
18 That thou mayst rescue from despite,
The woeful fatherless and poor:
That so, the vain and earthen wight
On us may tyrannize no more.

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ANTHEMS

FOR THE

CATHEDRAL OF EXETER.

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ANTHEM I.

LORD, what am I? A worm, dust, vapour, nothing!
What is my life? A dream, a daily dying!
What is my flesh? My soul's uneasy clothing!
What is my time? A minute ever flying!
My time, my flesh, my life, and I;
What are we, Lord, but vanity?

Where am I, Lord? Down in a vale of death:
What is my trade? Sin, my dear God offending;
My sport, sin too; my stay, a puff of breath:
What end of sin? Hell's horror, never ending:
My way, my trade, sport, stay, and place,
Help to make up my doleful case.

Lord, what art thou? Pure life, power, beauty, bliss:
Where dwell'st thou? Up above, in perfect light:
What is thy time? Eternity it is:
What state? Attendance of each glorious spright:
Thyself, thy place, thy days, thy state,
Pass all the thoughts of powers create.

How shall I reach thee, Lord? Oh, soar above,
Ambitious soul: But which way should I fly?
Thou, Lord, art way and end: what wings have I?
Aspiring thoughts, of faith, of hope, of love:
Oh, let these wings, that way alone,
Present me to thy blissful throne.

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ANTHEM II.

FOR CHRISTMAS DAY.

IMMORTAL babe, who this dear day
Didst change thy Heaven for our clay,
And didst with flesh thy Godhead vail,
Eternal Son of God, all hail!

Shine, happy Star, ye Angels, sing
Glory on high to Heaven's King:
Run, Shepherds, leave your nightly watch,
See Heaven come down to Bethlehem's cratch.

Worship, ye Sages of the East,
The King of Gods in meanness drest.
O Blessed Maid, smile and adore
The God, thy womb and arms have bore.

Star, Angels, Shepherds, and wise Sages;
Thou Virgin, glory of all ages;
Restored frame of Heaven and Earth;
Joy in your dear Redeemer's birth!

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ANTHEM III.

Leave, O my soul, this baser world below,
Oh, leave this doleful dungeon of woe;
And soar aloft to that supernal rest,
That maketh all the Saints and Angels blest:
Lo, there the Godhead's radiant throne,
Like to ten thousand suns in one!

Lo, there thy Saviour dear, in glory dight,
Ador'd of all the powers of Heavens bright:
Lo, where that head, that bled with thorny wound,
Shines ever with celestial honour crown'd:
That hand, that held the scornful reed,
Makes all the fiends infernal dread:

That back and side, that ran with bloody streams,
Daunt angels' eyes with their majestic beams:
Those feet, once fastened to the cursed tree,
Trample on death and hell, in glorious glee:
Those lips, once drench't with gall, do make
With their dread doom the world to quake.

Behold those joys thou never canst behold;
Those precious gates of pearl, those streets of gold,
Those streams of life, those trees of Paradise,
That never can be seen by mortal eyes:
And, when thou seest this state divine,
Think that it is or shall be thine.

See there the happy troops of purest sprights,
That live above in endless true delights;
And see where once thyself shalt ranged be,
And look and long for immortality:
And now, beforehand, help to sing
Hallelujahs to Heaven's King.

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MISCELLANEOUS POEMS,

ENGLISH AND LATIN,

BY BISHOP HALL.

NOW FIRST COLLECTED.

1839.

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MISCELLANEOUS POEMS.

ELEGY ON DR. WHITAKER[a].

BIND ye my brows with mourning cyparisse,
  And palish twigs of deadly poplar tree;
Or if some sadder shades ye can devise,
  Those sadder shades veil my light-loathing eye;
I loathe the laurel bands I loved best,
And all that maketh mirth and pleasant rest.

If ever breath dissolv'd the world to tears,
  Or hollow cries made Heaven's vault resound:
If ever shrieks were sounded out so clear,
  That all the worldis waste might hear around:
Be mine the breath, the tears, the shrieks, the cries,
Yet still my grief unseen, unsounded lies.

Thou flattering Sun, that ledd'st this loathed light,
  Why didst thou in thy saffron robes arise?
Or fold'st not up the day in dreary night?
  And wak'st the western world's amazed eyes?
And never more rise from the ocean,
To wake the morn, or chase night-shades again?

Hear we no bird of day, or dawning morn,
  To greet the Sun, or glad the waking ear:
Sing out, ye screech-owls, louder then aforn,
  And ravens black, of night, of death, of drear:
And all ye barking fowls, yet never seen,
That fill the moonless night with hideous din.

Now shall the wanton devils dance in rings,
  In every mead, and every heath hoar:
The Elvish Fairies, and the Gobelins,
  The hoofed Satyrs, silent heretofore:
Religion, Virtue, Muses, holy Mirth,
Have now forsworn the late forsaken Earth.

[a] From "Caroli Horni Carmen Funebre in Obitum Ornatissimi Viri Gul. Whitakeri, Doctoris in Theologiâ, in Academiâ Cantab. Professoris Regii," &c. Lond. 1596. 4to. Dr. Whitaker was Master of St. John's. The same volume contains verses by Bishop Barlow, Dr. Ralph Cudworth, and other Divines of eminence. (Subjoined to Mr. Singer's edition of the Satires.)—H.

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The Prince of Darkness 'gins to tyrannize,
  And rear up cruel trophies of his rage;
Faint Earth, through her despairing cowardice,
  Yields up herself to endless vassalage:
What champion now shall tame the power of Hell,
And the unruly spirits overquell?

The worldis praise, the pride of Nature's proof,
  Amaze of times, hope of our faded age;
Religion's hold, Earth's choice, and Heaven's love,
  Pattern of virtue, patron of Muses sage:
All these and more were Whitaker's alone;
Now they in him, and he and all are gone.

Heaven, Earth, Nature, Death, and every Fate,
  Thus spoil'd the careless world of wonted joy:
Whiles each repin'd at others' pleasing state,
  And all agreed to work the world's annoy:
Heaven strove with Earth, Destiny gave the doom,
That Death should Earth and Nature overcome.

Earth takes one part, when forced Nature sends
  The soul, to flit into the yielding sky:
Sorted by Death into their fatal ends,
  Foreseen, foreset, from all eternity:
Destiny by Death spoil'd feeble Nature's frame,
Earth was despoil'd when Heaven overcame.

Ah, coward Nature, and more cruel Death,
  Envying Heaven, and unworthy mould,
Unwieldy carcase, and unconstant breath,
  That did so lightly leave your living hold:
How have ye all conspir'd our hopeless spite,
And wrapt us up in Grief's eternal night!

Base Nature yields, imperious Death commands,
  Heaven desires; durst lowly dust deny?
The Fates decreed; no mortal might withstand,
  The spirit leaves his load, and lets it lie:
The senseless corpse corrupts in sweeter clay,
And waits for worms to waste it quite away.

Now 'gin your triumphs, Death and Destinies,
  And let the trembling world witness your waste:
Now let black Orphney raise his ghastly neighs,
  And trample high, and hellish foam outcast;
Shake he the Earth, and tear the hollow skies,
That all may feel and fear your victories.

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And after your triumphant chariot,
  Drag the pale corpse that thus you did to die[a];
To shew what goodly conquests ye have got,
  To fright the world, and fill the wond'ring eye:
Millions of lives, of deaths, no conquests were,
Compared with one only Whitaker.

But thou, O soul, shalt laugh at their despite,
  Sitting beyond the mortal man's extent,
All in the bosom of that blessed spright,
  Which the great God for thy safe conduct sent:
He through the circling spheres taketh his flight,
And cuts the solid sky with spiritual might.

Open, ye golden gates of Paradise,
  Open ye wide unto a welcome ghost:
Enter, O soul, into thy bow'r of bliss,
  Through all the throng of Heaven's host:
Which shall with triumph guard thee, as thou go'st,
With palms of conquest, and with crowns of cost.

Seldom had ever soul such entertains,
  With such sweet hymns, and such a glorious crown;
Nor with such joy amids the heavenly trains,
  Was ever led to his Creator's throne:
There now he lives, and sees his Saviour's face,
And ever sings sweet songs unto his grace.

Meanwhile, the memory of his mighty name
  Shall live as long as aged Earth shall last;
Enrolled on [the] beryl walls of fame,
  Aye ming'd, aye mourn'd, and wished oft in waste.
Is this to die, to live for evermore
A double life, that never liv'd afore?

JOS. HALL.

[a] *You did*, i. e. you caused, *to die*: like that in 2 Cor. viii. 1. "We do you to wit;" that is, We give you to understand.—H.

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TWO POEMS,

ON THE DEATH OF PRINCE HENRY[b].

I. Upon the unseasonable Times that have followed the unseasonable Death of my sweet master, Prince Henry.

Fond Vulgar, canst thou think it strange to find
So *watery* winter, and so wasteful *wind?*
What other face could Nature's age become,
In looking on Great Henry's hearse and tomb?
The world's whole frame his part in mourning bears;
The *winds* are sighs: the *rain* is Heaven's tears:
And if these tears be rife, and sighs be strong,
Such sighs, such tears, to these sad times belong.
These show'rs have drown'd all hearts: these sighs did make
The church, the world, with griefs, with fears to shake.
Weep on, ye Heav'ns, and sigh as ye begon[c],
Men's sighs and tears are slight, and quickly done.

J. Hall.

II. Of the Rainbow, that was reported to be seen in the night, over St. James's, before the Prince's Death; and of the unseasonable Winter since.

Was ever nightly rainbow seen?
Did ever winter mourn in green?
Had that long bow been bent by day,
'T had chased all our clouds away:
But now that it by night appears,
It tells the deluge of our tears.
No marvel rainbows shine by night,
When suns ere noon do lose their light.

[b] This, and the following copy of verses, were inserted in the "Lachrymæ Lachrymarum, or the Spirit of Teares distilled for the untimely death of the incomparable Prince Panaretus, by Joshua Sylvester;" printed, though without date, in the year 1613, 4to. (In Mr. Singer's edition.)—H.

[c] As a sample of the manner in which the works of our early writers are edited, even by persons of literary reputation, it may be mentioned that this line, equally indispensable to sense and to rhyme, is wholly omitted by Mr. Singer.—H.

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Iris was wont to be, of old,
Heav'n's messenger to earthly mould;
And now she came to bring us down
Sad news of Henry's better crown.
And as the Eastern star did tell
The Persian sages of that cell,
Where Sion's King was born and lay;
And over that same house did stay:
So did that Western bow descry
Where Henry, prince of men, should die.
Lo there this arch of heavenly state
Rais'd to the triumph of his fate;
Yet rais'd in dark of night, to show
His glory should be with our woe.
And now, for that men's mourning weed
Reports a grief not felt indeed;
The winter weeps and mourns indeed,
Though clothed in a summer weed.

J. HALL.

UPON MR. GREENHAM HIS BOOK

OF THE SABBATH[d].

WHILE Greenham writeth of the Sabbath's rest,
His soul enjoys not what his pen express'd:
His work enjoys not what itself doth say,
For it shall never find one resting day;
A thousand hands shall toss each page and line,
Which shall be scanned by a thousand eine.
That Sabbath's rest, or this Sabbath's unrest,
Hard is to say whether's the happiest.

J. HALL.

[d] The Works of the Reverend and Faithful Servant of Jesus Christ, Richard Greenham, Minister and Preacher of the word of God, consisting of Sermons, Meditations, Treatises, and a Commentary on the 119th Psalm, were published by Henry Holland, in a 4to. volume, 1599; again, in folio, 1601; and often afterwards. He was a Puritan, of considerable talents and popularity. (In Mr. Singer's edition.)—H.

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TO MASTER JOSHUA SYLVESTER,

OF HIS BARTAS METAPHRASED[d].

I DARE confess, of Muses more than Nine,
Nor list, nor can I envy none but thine.
She, drench'd alone in Sion's sacred spring,
Her Maker's praise hath sweetly chose to sing,
And reacheth nearest th' angels' notes above;
Nor lists to sing or tales, or wars, or love.
One while I find her, in her nimble flight,
Cutting the brazen spheres of heaven bright:
Thence, straight she glides, before I be aware,
Through the three regions of the liquid air:
Thence, rushing down, through Nature's closet-door,
She ransacks all her grandame's secret store;
And, diving to the darkness of the deep,
Sees there what wealth the waves in prison keep:
And, what she sees above, below, between,
She shews and sings to others' ears and eyne.
'Tis true, thy Muse another's steps doth press;
The more's her pain, nor is her praise the less:
Freedom gives scope unto the roving thought;
Which, by restraint, is curb'd. Who wonders aught,
That feet unfettered walken far or fast,
Which, pent with chains, mote want their wonted haste?
Thou follow'st Bartas's diviner strain,
And sing'st his numbers in his native vein.
Bartas was some French angel, girt with bays;
And thou a Bartas art, in English lays.
Whether is more? Me seems (the sooth to sayn)
One Bartas speaks in tongues; in nations, twain.

JOS. HALL.

[d] Prefixed, among other Commendatory tributes, (including one by Ben Jonson,) to the translation of William de Salluste du Bartas, published by Joshua Sylvester; 1633, folio. (Given in the Appendix to Mr. Jones's Memoirs of Bishop Hall.)—H.

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TO THE RIGHT REV. DR. WILLIAM BEDELL,

LORD BISHOP OF KILMORE, IN IRELAND [e].

IN AUTOREM.

WILLY, thy rhythms so sweetly run and rise,
And answer rightly to thy tuneful reed,
That (so mought both our fleecy cares succeed)
I ween (or is it any vain device)
That, COLIN [f] dying, his immortal Muse
Into thy learned breast did late infuse.

Thine be his verse, not his reward be thine!
Ah me! that, after unbeseeming care,
And secret want, which bred his last misfare,
His relics dear obscurely tombed lien
Under unwritten stones; that who goes by,
Cannot once read,—Lo, here doth COLIN lie!

Not all the Shepherds of his Calender
(Yet learned Shepherds all, and seen in song)
Their deepest lays and ditties deep among,
More lofty song did ever make or lere,
Than this of thine. Sing on; thy task shall be,
To follow him, while others follow thee!

JOS. HALL.

[e] Prefixed to "The Shepherd's Tale of Pouder-Plott, a Poem in Spenser's style;" written by Bishop Bedell, and published in 1713, 8vo. under the title of "A Protestant Memorial," from an original MS. found among the papers of Dr. Dillingham, Master of Emmanuel College, Cambridge. The volume is supposed to have been edited by Dr. Rawlinson, and has an extract of the Author's life, written by Bishop Burnet. A MS. copy, but not the original, exists in the Bodleian Library. (Now first included among the Remains of Bishop Hall.)—H.

[f] Spenser.

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ON CARDINAL BELLARMINE, AND DR. WHITAKER.

LUSUS IN BELLARMINUM: EJUSQUE CUM DIGNISSIMO VIRO, D. D. WHITAKERO, COLLATIO [ε].

BELLARMINE, sonat tibi quà tria nomen in uno,
Vix unum è tribus his nomina terna ferunt.
BELLA sonat, sonat ARMA, MINAS sonat; omnia Martis:
Nec quæ orbem vincunt singula, terna Deum.
BELLA geres ARMIS, ARMA aggredière MINANDO;
Ordine ridiculo verba sonora fluunt.
Incipis à BELLO, sic demum pergis ad ARMA;
ARMA MINÆ deinceps, ora secuta manum.
Ira MINAS parit; ARMA MINÆ; pòst, ARMA duellum;
BELLA necem; nihili est, qui sonat ista retrò.
Claude MINIS; tutum est, concedimus; incipe BELLO;
Macte age, qui solo nomine victor eras.

Ast tibi principium Pax nominis indidit ALBUM,
Extremum Mavors indigitavit ACRE.
Quæ dare quis posset mage consona nomina rebus,
Candori morum, viribus ingenii?
Quantus utroque fuit: nec adhuc si noverit orbis,
Dignus ut ignoret, nesciat, ut pudeat.

Apostrophe ad Librum.

At vos, extremi testor monumenta laboris,
Ultima sublati pignora viva patris;
Posthume; defuncti qui sic geris ora parentis,
Quem tumulus peperit, quem genuit cathedra;
Ibis, et infami calcabis marmora Romæ,
Quæ tot alunt vivo monstra perosa patri.
Ito, age; et, antiquæ lustrando cadaver arenæ,
Quære novas, quêis-cum digladiere, feras.
I, pete Romulidas, pugnæque appende tabellam;
Quicquid erit monstri, percute, vince, redi.
Cùm modò læta tibi decorat victoria frontem,
Palma manum, excipiat Granta sinu reducem.

JOSEPHUS HALL.

ε Prefixed to "Gulielmi Whitakeri Prælectiones," published by John Allenson, B. D., Fellow of St. John's College; Cantab. 1599, 4to. (Now first included.)—H.

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ELEGY ON SIR EDWARD AND LADY LEWKENOR.

IN CONJUGES CONJUNCTISSIMOS.

Duxere vitam, nec diuturnam satis,
Simitu beatam amore dulci conjuges;
Clausêre demum, at citiùs, extremum diem
Simitu beati morte sanctâ conjuges;
Quin et supremi compotes ambo poli,
Hausêre puri poculum unum nectaris:
Et nunc eâdem vestiuntur gloriâ,
Beati amore, morte, cælo conjuges.

Jos. Hall. Coll. Eman.

THE SAME TRANSLATED,

BY THE EDITOR.

In bonds of love united, man and wife,
Long, yet too short, they spent a happy life:
United still, too soon, however late,
Both man and wife receiv'd the stroke of fate:
And now, in glory clad, enraptur'd pair,
The same bright cup, the same sweet draught they share.
Thus, first and last, a married couple see,
In life, in death, in immortality!

P. H.

[a] From "Threnonia in Obitum D. Edovardi Lewkenor, Equitis, et D. Susannæ, Conjugis charissimæ: Funeral Verses upon the Death of the Right Worshipfull Sir Edward Lewkenor, Knight, and Madame Susan, his Lady. With Death's Apologie, and a Rejoynder to the same." Lond. 1606, 4to. (Now first included.)—H.

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ON THE DEATH
OF SIR HORATIO PALLAVICINI[1].

UTRA mihi patria est, utra est peregrina, viator?
Itala terra tulit, terra Britanna tegit.
Natus ibi, hìc vixi, moriorque ineunte senectâ;
Illa mihi cuneas contulit, hæc tumulum.
Deserui Latium vivus, meque illa reliquit;
Quodque ortu meruit, perdidit exitio.
Hospitio excepit fovitque Britannia longo;
Jure sit illa suo patria sola mihi.
Non tamen illa mihi patria est, non ulla sub astris;
Sed teneo ætherei regna superna poli.

J. HALL, Imman.

THE SAME TRANSLATED,
BY THE EDITOR.

WHICH is my home-land, which the stranger-shore,
When England holds what soil Italian bore?
There born, yet here I liv'd, and here I died;
A cradle that, and this a tomb supplied.
In life, 'twixt me and Latium roll'd the main,
And death the bond of birth-right rent in twain.
Britain receiv'd me, lov'd me, fed me long;
Sure Britain numbers me her sons among?
Ah, no! my lot no limits now confine;
A home eternal in the Heav'ns is mine!

P. H.

[1] Taken from a small collection of Funeral Verses, entitled, "Album, seu Nigrum, Amicorum, in obitum Horatii Pallavicini." Lond. 1609, 4to. Sir Horatio Pallavicini resided at Babraham, near Cambridge. After his decease in 1600, his widow married Sir Oliver Cromwell, of Hinchinbrook, uncle to the Protector. (Printed by Mr. Hughes, in the Memoir prefixed to his edition of the Contemplations; who refers to the Progresses of King James, by Nichols, vol. i. p. 102.)—H.

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EPITAPH

ON THE MONUMENT OF MR. HENRY BRIGHT, IN WORCESTER CATHEDRAL;

COMPOSED BY DOCTOR JOSEPH HALL, THEN DEAN OF WORCESTER[k].

Mane, Hospes, et Lege.
Magister HENRICUS BRIGHT,
celeberrimus Gymnasiarcha,
qui Scholæ Regiæ istic fundatæ
per totos Quadraginta Annos summâ cum
laude præfuit:
Quo non alter magis sedulus fuit, scitusve, aut dexter
in Latinis, Græcis, Hebraicis,
literis feliciter edocendis:
Teste utrâque Academiâ, quam instruxit affatim numerosâ
pube literariâ:
Sed et totidem annis eoque amplius Theologiam
professus,
et hujus Ecclesiæ per septennium Canonicus Major,
Sæpissimè hîc et alibi sacrum Dei Præconem magno cum
zelo et fructu egit:
Vir pius, doctus, integer, frugi, de Republicâ
deque Ecclesiâ optimè meritus,
à laboribus perdiu
pernoctuque, ab anno 1562 ad 1626,
strenuè usque extant latis, 4to Martii, suaviter requievit
in Domino.

[k] See Fuller's Worthies of England, 1662, folio; under the head of Worcestershire. (In Mr. Jones's Appendix.)—H.

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EPITAPH ON GUSTAVUS ADOLPHUS, KING OF SWEDEN[1].

AN EPITAPH UPON THE LATE KING OF SWEDEN, BY AN ITALIAN FRIAR, IN LATIN.

Dormit
Mæstè in hôc Tumulo
GUSTAVUS ADOLPHUS,
Summus *Rex*,
Summus Fortunæ Ludus,
Summus Fortunæ Domitor,
Summum Summæ Clementiæ Exemplar,
Perpetuum *Suecorum* Decus.
Natus, ut
Nunquam dormiret,
Nunquam quiesceret,
ut
Diutiùs, longiùs, latiùs
Regnaret.
Non
Hostili Manu,
Sed
Fortunæ Telo
Confossus.
Si plura, si meliora
Quæris,
Viator,
Deum, non *Hominem*, quæris.

[1] Now first printed from Cole's MSS. in the British Museum; vol. xxxi. p. 217. Annexed is the following memorandum in the hand-writing of Mr. Cole:—" MS. Crewe; from Mr. Allen. It is wrote in the hand of that time, and probably translated by Josepli Hall, who was Bp. of Exeter in 1627." How far any resemblance can be traced to the English versification of Bishop Hall, the reader has now an opportunity of judging. To the Editor, the translation appears rather burlesque than serious; while (to say nothing of other inaccuracies) the point in the last line is evidently missed by the translator. —H.

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SEQUITUR ANGLICE,

TRANSLATED BY JO. HALL, &c., JU. 1634.

He sleeps within this Tomb,
Gustave Adolphus, King!
The mighty Peer, of Fortune's power
Subduer in every thing;
Chief pattern of chief clemency,
Th' everlasting honour of *Suevenrie!*
Born, and reborn again,—
And why?
To live in quietness,
And never die.
Oh, might he liv'd,
Reign'd longer here!
So dear,
No warlike pow'r, or soldier's might,
Could vanquish such a Peer.
But Fortune's cruel
Deadly dart
Struck him, and wounded
This good King to the heart.
If more you ask, or better things than these,
Reader,
Ask God, not man, thy mind to please.
Vale.

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APPENDIX:

CONTAINING,

I. BISHOP HALL'S PREFACE TO BRINSLEY'S LUDUS LITERARIUS.

II. BISHOP HALL'S CHARACTER OF THE REV. JOHN DOWNE, B. D.

III. ORATIO VALEDICTORIA, APUD SYNODUM DORDRECHTANAM HABITA.

IV. A FORM OF PENANCE AND RECONCILIATION OF AN APOSTATE, BY ARCHBISHOP LAUD AND BISHOP HALL.

V. CORRESPONDENCE BETWEEN ARCHBISHOP USHER AND BISHOP HALL.

VI. LETTER FROM BISHOP HALL TO DR. FULLER.

NOW FIRST COLLECTED.

1839.

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APPENDIX.

I. COMMENDATORY PREFACE

TO BRINSLEY'S LUDUS LITERARIUS[a].

ARTS are the only helps towards human perfection. Those, therefore, which are the helps towards the easiness, maturity, perfection of arts, deserve best of mankind. Whence it is, that God would not suffer the first devisers, so much as of shepherds' tents, of musical instruments, of iron works, to be unknown to the world[b]: the last whereof[c], even heathen antiquity hath in common judgment continued, without much difference of name[d], till this day; although I cannot believe that any of the heathen gods were so ancient. Yea, hence it is, that the Holy Ghost challengeth the faculty even of manuary skill to his own gift; as being too good for nature, and too meritorious of men. That Bezaliel and Aholiab can work curiously in silver and gold for the material tabernacle, is from God's Spirit, and not theirs[e]. How much more is this true in those sciences, which are so essential to the spiritual house of God! As arts are to perfection of knowledge, so is Grammar to all arts. Man differs but in speech and reason (that is, Grammar and Logic) from beasts: whereof, reason is of nature; speech (in respect of the present variation) is of human institution. Neither is it unsafe to say, that this latter is the more necessary of the two. For we both have, and can use, our reason alone: our speech we cannot, without a guide. I subscribe therefore to the judgment of them, that think God was the first author of letters, (which are the first simples of this art;) whether by the hand of Moses, as Clement of Alex-

[a] This little piece, (now first introduced among the Works of Bishop Hall,) stands prefixed to a volume entitled "Ludus Literarius, or the Grammar Schoole; shewing how to proceede from the first entrance into learning, to the highest perfection required, with ease, certainty, and delight, both to Masters and Schollars," &c. (by John Brinsley; dedicated to Henry Prince of Wales, and Charles Duke of York.) Lond. 1612, 4to. The Author was the Bishop's nephew, and, besides several volumes on sacred subjects, published a succession of elementary books for the use of Schools.—H.

[b] Gen. iv. 20-22.—H.

[c] Tubal-Cain.

[d] Vulcan.—H.

[e] Exod. xxxvi. 1.—H.

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andria reports from Eupolemus; or rather of the ancienter progeny of Seth, as Josephus. He that gave man the faculty of speech, gave him this means, to teach his speech. And if he were so careful to give man this help, while all the world was of one lip (as the Hebrews speak), how much more, after that miserable confusion of tongues; wherein every man was a Grammar to himself, and needed a new Grammar to be understood of others! It is not therefore unworthy of observation, that God (knowing languages to be the carriage of knowledge) as in his judgment he divided the tongues of those presumptuous builders; so contrarily he sent his Spirit in cloven tongues upon the heads of those master-builders of his Church. What they were suddenly taught of God, we with much leisure and industry learn of men; knowing the tongues so necessary for all knowledge, that it is well if but our younger years be spent in this study.

How serviceable, therefore, is this labour, which is here undertaken, and how beneficial, to make the way unto all learning both short and fair! Our grandfathers were so long under the ferule, till their beards were grown as long as their pens: this age hath descried a nearer way; yet not without much difficulty, both to the scholars and teacher. Now, time, experience, and painfulness (which are the means to bring all things to their height) have taught this author yet further, how to spare both time and pains this way unto others; and (that which is most to be approved) without any change of the received grounds. It is the common envy of men, by how much richer treasure they have found, so much more carefully to conceal it. How commendable is the ingenuity of those spirits, which cannot engross good experiments to their private advantage! which had rather do, than have, good! who can be content to cast at once into the common bank of the world, what the studious observation, inquisition, reading, practice of many years have enriched them withal! that which this author hath so freely done; as one that fears not, lest knowledge should be made too easy, or too vulgar.

The Jesuits have won much of their reputation, and stolen many hearts, with their diligence in this kind. How happy shall it be for the Church and us, if we excite ourselves at least to imitate this their forwardness! We may outstrip them, if we want not to ourselves. Behold here, not feet, but wings, offered to us! Neither are these directions of mere speculation; whose promises are commonly as large, as the performance defective: but such as, (for the most part,) to the knowledge of myself and many abler judges, have been, and are daily, answered, in his experience and practice, with more than usual success. What remains, therefore, but that the thankful acceptation of men, and his effectual labours, should mutually

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reflect upon each other? that he may be encouraged by the one, and they by the other benefitted? that what hath been undertaken and furthered by the grave counsel of many and wise, and performed by the studious endeavours of one so well deserving, may be both used and perfected to the common good of all, and to the glory of Him which giveth and blesseth all?

JOS. HALL, Dr. of Divin.

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II. CHARACTER OF THE REV. JOHN DOWNE, B. D.

IN A LETTER TO DR. HACKWILL[a].

WORTHY MR. DR. HACKWILL,

I DO heartily congratulate to my dead friend and Collegian, this your just and noble a commemoration. It is much that you have said; but, in this subject, no whit more than enough. I can second every word of your praises, and can hardly restrain my hand from an additional repetition. How much ingenuity, how much learning and worth, how much sweetness of conversation, how much elegance of expression, how much integrity and holiness, have we lost in that man! No man ever knew him, but must needs say, that one of the brightest stars in our West is now set: the excellent parts that were in him, were a fit instance for your learnedly-defended position, of the vigour of this last age; whereunto he gave his accurate and witty astipulation. I do much rejoice, yet, to hear, that we shall be beholden to you for some mitigation of the sorrow of his loss, by preserving alive some of the posthume issue of that gracious and exquisite brain; which when the world shall see, they shall marvel that such excellencies could lie so close, and shall confess them as much past value

[a] From "Certain Treatises of the late Reverend and Learned Divine, Mr. John Downe, B. D., Rector of the Church of Instow, in Devonshire, and sometime Fellow of Emanuel College, in Cambridge. Published at the instance of his Friends." Oxford, 1633, 4to. The volume is dedicated by the Publisher, "To the Right Reverend Father in God, the Lord Bishop of Exeter, his worthy Diocesan; and also to his Fellow-Brethren, the Reverend Divines of that Diocese." It commences with "The Funeral Sermon on behalf of the Author, preached by George Hakewill, D. D., Archdeacon of Surrey, a near Neighbour and dear Friend unto him;" and apparently the Editor of this truly excellent collection of his Remains. Then follows, as above, "A Letter of the Lord Bishop of Exeter, concerning the Author of these Works," introduced with the following paragraph, by way of explanation:—

"This Sermon being presented to the view of the Right Reverend Father in God, the Lord Bishop of Exeter, together with the Author's purpose of publishing these ensuing Works of his deceased friend, it pleased his Lordship to return this following Answer; which, together with the Sermon, may serve in part to let the world know his great worth, though in a manner buried in obscurity." (In Mr. Jones's Appendix to the Memoirs of Bishop Hall.)—H.

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as recovery. Besides those skilfull and rare pieces of Divinity, tracts and sermons; I hope (for my old love to those studies) we shall see abroad some excellent monuments of his Latin Poesy: in which faculty I dare boldly say, few, if any, in our age exceeded him. In his polemical discourses, (some whereof I have by me,) how easy is it for any judicious reader to observe the true genius of his renowned uncle, BISHOP JEWELL! Such smoothness of style, such sharpness of wit, such interspersions of well-applied reading, such grave and holy urbanity! Shortly, (for I well foresaw how apt my pen would be to run after you in this pleasing tract of so well-deserved praise,) these works shall be as the cloak, which our prophet left behind him in his rapture into heaven. What remains, but that we should look up after him, in a care and endeavour of readiness for our day; and earnestly pray to our GOD, that, as he hath pleased to fetch him away in the chariot of death, so that he will double his Spirit on those he hath thought good to leave yet below? In the mean time, I thank you for the favour of this your grave, seasonable, and worthy Sermon, which I desire may be prefixed, as a meet preface, to the published labours of this happy author.

Farewell, from your loving friend and fellow-labourer,

JOS. EXON.

EXON. PALACE,
Mar. 22, 1631.

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III. ORATIO VALEDICTORIA, APUD SYNODUM DORDRECHTANAM HABITA,

DIE JANUARII 16to A. D. 1619[a].

Non facilè verò mecum in gratiam redierit cadaverosa hæc moles, quam ægrè usque circumgesto, quæ mihi hujus Conventûs celebritatem toties inviderit, jamque prorsus invitissimum à vobis importunè avocat et divellit. Neque enim ullus est profectò sub cœlo locus æquè cœli æmulus, et in quo tentorium mihi figi maluerim, cujusque adeò gestiet mihi animus meminisse. Beatos verò vos, quibus hôc frui datum! Non dignus eram ego, (ut fidelissimi Romani querimoniam imitari liceat,) qui et Christi et Ecclesiæ suæ nomine sanctam hanc provinciam diutiùs sustinerem. Illud verò Θεοῦ ἐν γούνασι. Nempe audito, quod res erat, non aliâ me quàm adversissimâ hîc usum valetudine, Serenissimus Rex meus, misertus miselli famuli sui, revocat me domum, (quippe quòd cineres meos, aut sandapilam, vobis nihil quicquam prodesse posse nôrit,) succenturiavitque mihi virum è suis selectissimum, quantum Theologum! De me profectò (mero jam silicernio) quicquid fiat, viderit ille Deus meus, cujus ego totus sum. Vobis quidem ita feliciter prospectum est, ut sit, cur infirmitati meæ haud parum gratulemini, quum hujusmodi instructissimo succedaneo[b] cætum hunc vestrum beaverit. Neque tamen committam (si Deus mihi vitam et vires indulserit) ut et corpore simul et animo abesse videar.

[a] From Fuller's Church-History of Britain; Lond. 1656, fol. Book. x. p. 79, 80. "Composing his countenance," says the Historian, "with a becoming gravity, he publicly took his solemn farewell of the Synod:" and adds, at the close of the speech, "Thus returned Dr. Hall into his own country; since so recovered (not to say revived) therein, that he hath gone over the graves of all his English Colleagues there, and, (what cannot God and good air do?) surviving in health at this day, three and thirty years after, may well, with Jesse, "go amongst men for an old man in these days:" (1 Sam. xvii. 12.) and, living privately, having passed through the Bishopricks of Exeter and Norwich, hath now the opportunity, in these troublesome times, effectually to practice those his precepts of patience and contentment, which his pen hath so eloquently recommended to others." The reader may also consult Brandt's History of the Reformation in the Low Countries, Lond. 1720, fol. vol. iii. p. 204: as also, Hales's Golden Remains, 1687, 8vo.; and Sir Dudley Carleton's Letters, 1775, 4to. (In Mr. Jones's Memoir, pp. 88—90.)—H.

[b] The Divines of England, who first attended the Synod, were thus characterised, according to Fuller, in their respective eminences:—"In Carletono prælucebat Episcopalis gravitas; in Davenantio, subactum judicium; in Wardo, multa lectio; in Hallo, expedita concionatio."—H.

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Intereà sanè huic Synodo, ubicunque terrarum sum, et vobis, consiliis conatibusque meis quibuscunque res vestras me, pro virili, sedulò ac seriò promoturum, sanctè voveo[c]. Interim vobis omnibus ac singulis, honoratissimi Domini Delegati, reverendissime Præses, gravissimi Assessores, Scribæ doctissimi, Symmystæ colendissimi, Tibique, venerandissima Synodus Universa, ægro animo ac corpore æternùm valedico. Rogo vos omnes obnixiùs, ut precibus vestris imbecillem reducem facere, comitari, prosequi velitis.

[c] The Bishop was not unmindful of his promise; rendering his aid towards a new Translation of the Bible, with Annotations, ordered by the Synod for the United Provinces; published, in the Dutch language, in 1637; and, in English, by Theodore Haak, in 1657. See Allport's Life of Bp. Davenant, p. xviii.—H.

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IV. A FORM OF PENANCE AND RECONCILIATION OF A RENEGADO, OR APOSTATE FROM THE CHRISTIAN CHURCH TO TURCISM[a].

BY ARCHBISHOP LAUD, AND BISHOP HALL.

(A. C. 1635.—Registr. Laud. fol. 240. a.)

1. Let the offender's conviction be first judicially had before the Bishop of the diocese, so that his detection, or confession, may stand "apud acta," and that thereupon an excommunication be decreed and denounced both in the Cathedral and the Parish Church where he lives; yet so as that, upon his submission there in court, he may be absolved "in diem," and the form of his penance enjoined him in manner following:—

[a] For the recovery of the curious document here presented to the reader, the Editor is mainly indebted to a note subjoined to Section 808 (vol. ii. p. 382. ed. 1832,) of the History of the Church of England, by the Rev. T. V. Short, B. D. Hence he was referred to Neale's History of the Puritans, (vol. ii. p. 297. ed. 1822,) and hence again to Archbishop Laud's History of his Troubles and Trial, written by himself, and edited by Henry Wharton; Lond. 1695. fol. In the account of his Province, rendered to King Charles the First, for the year 1637, (page 550,) having remarked, "The Bishop of this Diocese (Exon) assures me, that all things are in very good order there;" and adding, "Indeed I think the Diocese is well amended within these few years, his Lordship having been very careful both in his visitations and otherwise;" the Archbishop then proceeds:—

"This year, by reason of the return of divers that were captives in Morocco, and having been inhabitants of those Western parts, there arose in my Lord the Bishop a doubt, how they, having renounced their Saviour, and become Turks, might be readmitted into the Church of Christ, and under what Penitential form. His Lordship, at his last being in London, spake with me about it, and we agreed on a Form, which was afterwards drawn up, and approved by the Right Reverend Fathers in God my Lords the Bishops of London (Juxon), Ely (White), and Norwich (Wren), and is now settled by your Majesty's appointment; and I shall take care to see it registered here, and have given charge to my Lord of Exon to see it registered below, to remain as a precedent for future times, if there should be any more sad examples of apostasy from the faith."

After some enquiries, the Editor at length succeeded in tracing the formulary to the 4th vol. of Wilkins's Concilia Magnæ Britanniæ et Hiberniæ, Lond. 1736, 7, fol. p. 522. Those who are acquainted with the writings of Laud and Hall, may possibly think that the style savours somewhat more of Canterbury than of Exeter.—H.

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II. Let the Minister of the place have frequent conference with the party in private; lay open and aggravate the heinousness of his sin, both in respect of God, the Church, and his own soul; and see whether his conscience be troubled with any other grievous crime, so that he may be the better fitted for absolution of all together.

III. Let there be an order decreed in court, referring him to the Minister of the place, to see his penance performed accordingly, and to reconcile him to the Church; and let that order be published in the Parish Church, on a Sunday at Morning prayer, next before the Communion Service.

IV. The next Sunday following, let the offender be appointed to stand all the time of divine service and sermon in the forenoon, in the porch[b] of the Church, if it have any; if none, yet without the Church door, if extremity of weather hinder not; in a penitent fashion, in a white sheet, and with a white wand in his hand, his head uncovered, his countenance dejected, not taking particular notice of any one person that passeth by him; and when the people come in and go out of the Church, let him upon his knees humbly crave their prayers, and acknowledge his offence in this form; "Good Christians, remember in your prayers a poor wretched Apostate, or Renegado."

V. The second Sunday let him stand in the Church porch, and in his penitential habit as before; and then, after the "Te Deum" ended, let him be brought in by one of the Churchwardens, so far as to the West side of the font of the said Church; there let him penitently kneel, till the Second Lesson be ended; then let him make his submission, and ask mercy of God in the form following:—

"O Lord God of heaven and earth, be merciful unto me, most wretched sinner[c]! I confess, O Lord, I have justly deserved to be utterly renounced by thee, because I have yielded to renounce my Saviour, and that holy profession which I had formerly made of his name, whereby I was received into thy Church. O God, forgive me this heinous and horrible sin, with all other my grievous sins against thee; and let me, upon thy gracious pardon and infinite mercy, be restored to the right and benefit of this blessed sacrament, which I have so wickedly abjured, and be received (though most unworthy) into thy gracious favour, and the communion of thy faithful people, even for thy great mercy's sake in Jesus Christ, my blessed Lord and Saviour."

Which done, let him in an humble and devout manner kiss

[b] Order must be taken that boys and idle people flock not about him.
[c] This said, let him smite his breast three times.

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the bottom stone of the font, strike his breast, and presently depart into the Church porch as before.

VI. The third Sunday, let him at the beginning of divine service be brought into the body of the Church, and be placed near unto the Minister's pew, and there let him stand in his penitential habit during the time of divine service; where the Minister, immediately before the Apostles' Creed, shall publicly put the offender in mind of the foulness of his sin, and stir him up to a serious repentance, advising him that a slight and ordinary sorrow is not enough for so grievous an offence.

Which done, the Minister shall ask the penitent publicly, whether he hath found a true and earnest remorse in his soul for his sin; and whether he hath thoroughly humbled himself before God for it; and whether he doth desire that the whole congregation should take notice of his humiliation and unfeigned repentance.

In signification whereof, the offender shall say these words, or to the like effect, after the Minister:—

"I[d] do here, in the presence of Almighty God, and before you his faithful people, humbly and penitently confess, that I have grievously offended the majesty of God, and deeply wounded my own soul, in that I so far yielded to the weakness of my sinful flesh, as that I suffered myself, through the cruelty of God's enemies, to be miscarried to the renouncing of my dear Saviour, and the true Christian religion, wherein I was brought up. I do well know what I have deserved both at the hands of God and of his Church for this wicked and graceless act: and now, as I have often, betwixt God and my own soul, washed this sin with my tears, and craved his merciful forgiveness; so I beseech you all to take knowledge of this my public sorrow and humiliation, and both to pardon and forgive that just offence which I have herein given to you also, and the whole Church of Christ; and also to join with me in humble and hearty prayers to Almighty God, that he will be pleased to seal unto my soul the full pardon and remission of this my grievous sin, even for the sake of his dear Son, my blessed Saviour and Redeemer. In whose name and words I desire you to accompany these my prayers, saying with me, "Our Father, &c."

After this, the Minister shall speak to the congregation to this effect:—

"Seeing now, dear Christian Brethren, that this offender hath given so good and full testimony of his true repentance, and hath so humbly and fervently craved the forgiveness of God and his Church; I shall not need to use many words in

[d] Let him here name himself both by his Christian and his surname.

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persuading you how ready you ought to be, both to conceive full hope of God's gracious pardon of him, as who is always ready to prevent and meet us in our turning to him, and also to profess your forgiveness of him for so much as concerneth his offence toward you, and charitably to embrace him with the arms of tender pity and compassion, as a true Christian convert to his Saviour, and gladly to welcome him into that holy communion, which his sinful fear and frailty caused him to forsake. Now therefore I do earnestly beseech you, in the bowels of Jesus Christ our blessed Saviour, to pass by the great offence of this sorrowful penitent, as well considering the weakness of our frail nature, when it is overpressed with violence and extremity of torments, and both to commiserate his fearful apostasy, and to encourage and comfort him in this happy return to Christ and his Church."

VII. Here let the penitent kneel down again Eastward, and, bowing to the very pavement, let him say thus, either by himself, if he be able to read it, or else after the Minister:—

"O my soul, bless the Lord! Blessed be the Father of mercies, and the God of all consolation; blessed be the Lord Jesus, the Son of God, the Saviour of the world; blessed be thy Holy Spirit, God the Holy Ghost; blessed be the holy Trinity, one God everlasting: blessed be the holy Catholic Church, and all you the servants of the Lord Jesus Christ: the name of God be blessed evermore for the assembly of his Saints, and for the divine ordinances of his holy word and sacraments, and of his heavenly power committed to his holy priests in his Church, for the reconciliation of sinners unto himself, and the absolving of them from all their iniquity! Lo here I, upon the bended knees of my body and soul, most humbly beg the assistance of all your Christian prayers, and the benefit of that his holy ordinance; and I meekly beseech you, Sir, as my ghostly father, a priest of God, and the Church's deputy, to receive me unto that grace, and into the bosom of the Church; and, by loosing me from the bands of my grievous sins, to make me partaker of that inestimable benefit, and so to reconcile me unto the mystical body of Christ Jesus, my Lord and Saviour."

Then let the priest come forth to him, and stand over him, and, laying his hand on his head, say as is prescribed in the Book of Common Prayer, thus:—

"The Lord Jesus Christ, who hath left power to his Church to absolve all sinners which truly repent and believe in him, of his great mercy forgive thee thine offences; and, by his authority committed to me, I absolve thee from all this thy heinous crime of renegation, and from all thy other sins, in the name of the Father, of the Son, and of the Holy Ghost."

Then let the priest, turning himself Eastward, kneel down in

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the same place, the penitent kneeling behind him, and say the Collect, which stands after the Absolution in the Visitation of the Sick, but changing the latter part of it, thus:—

"O most merciful God, who, according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou rememberest them no more; open thine eye of mercy upon this thy servant, who now earnestly desireth pardon and forgiveness: renew in him, most loving Father, whatsoever hath been decayed by the fraud and malice of the devil, or by his own carnal will and frailness: preserve and continue him in the unity of the Church: consider his contrition, and accept his humiliation: and, forasmuch as he putteth his full trust only in thy mercy, impute not unto him his former abnegation of thee, but receive him into thy favour, through the merits of thy most dearly beloved Son, Jesus Christ our Saviour. Amen."

After that, let the Minister take him up, and take away his white sheet and wand, and, taking him by the hand, say unto him:—

"Dear Brother, (for so we all now acknowledge you to be,) let me here advise you, with what care and diligence, every day of your life, you ought to consider how much you are bound to the infinite goodness of God, who hath called you out of that woeful condition, whereinto you had cast yourself; and how much it concerneth you ever hereafter to walk worthy of so great a mercy; being so much more careful to approve yourself in all holy obedience to God, by how much you have more dishonoured and provoked him by this your shameful revolt from him: which the same God, the Father of mercies, vouchsafe to enable you unto, for the sake of the dear Son of his love, Jesus Christ the righteous. Amen."

After this, let him be openly promised, that, upon any Communion-day following, he shall be admitted to the holy Sacrament; for which let him be directed to prepare himself: and, when he receives, let him make a solemn oblation according to his ability, after the order set down in the service-book.

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V. CORRESPONDENCE, IN LATIN AND ENGLISH, BETWEEN ARCHBISHOP USHER AND BISHOP HALL[a].

EPISTOLA I.

EPISCOPUS NORVIC. ARCHIEPISCOPO ARMACH.

GRATULOR verò ex animo te, Antistitum decus, Sancto Ignatio tuo. Gratulor tibi, immò, universo orbi Christiano, Ignatium, meritissimò tuum; sed quidem et tuo beneficio nostrum. Gratiorem profectò operam navare Dei Ecclesiæ nullus unquam potuisset, quàm tantum, tam antiquum sanctumque, Apostolicæ *προστασίας* patronum, ac tam egregium primævæ pietatis exemplar, ab injuriâ temporis vindicando. Inciderat nempe bonus iste viator Hierosolymitanus in latrones quosdam Hierochuntinos, qui illum non spoliârant modò, sed miserè etiam penèque ad mortem vulnerârant. Præterierant saucium, ac ferè moribundum, nescio quot Parkeri, Coci, Salmasii, aliique nuperæ sectæ coryphæi. Vestra verò (molliora uti sunt) viscera tam durâ hominis *ἀξιοθεοῦ* sorte misericorditer commota sunt; vestra unius pietatis (optimi instar Samaritæ) vinum oleumque infudit tam patentibus vulneribus, abstersit saniem, foedèque hiulca plagarum ora manu tenerâ fasciavit; ferèque exanimem vestro typorum jumento imposuit; ac communi denique Ecclesiæ hospitio, non sine maximis impensis, commendavit. Profectò hôc uno nomine assurgent Amplitudini tuæ boni (quotquot sunt) omnes; manusque tam salutares piis labiis exosculabuntur. Intelligent jam novitiæ paritatis assertores, quid illud sit, quod tanto molimine usque machinantur; sentientque quàm probè illis cum sanctissimo Martyre, ac celeberrimo Apostolorum Discipulo, conveniat. Illud verò, inter doctissimas annotationes vestras saliente et corde et oculo legisse me fateor, quo egregium illud *σφάλμα* Salmasianum de tempore

[a] Of the six Letters which follow, the five first are gathered from the Collection annexed to the Life of Archbishop Usher, by Dr. R. Parr; Lond. 1686, fol. and reprinted (unhappily, like other portions of that volume, with shameful inaccuracy) in Mr. Jones's Appendix. The last is taken from a miscellaneous assortment of materials, appended to Archbishop Usher's Judgment on Three Points of Divinity, published by Dr. N. Bernard, Lond. 1657, 12mo.—H.

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supposititii Ignatii, leni illâ quidem, sed castigatrice, manu corripueris. Fierine potuit ut tantus author, in re tanti momenti Chronologicâ, tam fœdè laberetur; aut num forte, hôc pacto, (quandoquidem hæc causæ disciplinariæ arx meritò habeatur,) dominis suis palpum obtrudere maluit? Quicquid sit, bis Martyrium passus Ignatius noster, tuâ demum operâ, Præsul honoratissime, reviviscit; causamque iniquissimè jam abdicatæ *Ἐπισκόπης* in Ecclesiæ totius foro tam catè agit, ut non pudere non possit hesternæ disciplinæ astipulatores, tam malè suscepti litis injustæ patrocinii. Quod si nullum aliud foret nostræ sententiæ propugnaculum, nobis quidem abundè sufficeret habuisse (*σύν Θεῷ*) nostræ veritatis patronos, te et Ignatium. Vale, Primatum *ἀξιονόμαστε*, et Ecclesiæ laboranti, et precibus, et operis (quod facis) subvenire perge; et fave

Cultori tuo, ac malorum tuorum
Socio, et præconi meritorum,

JOS. NORVICENSI.

E TUGURIOLO NOSTRO HIGHAMENSI,
May 25°, 1647.

EPISTOLA II.

EPISCOPUS NORVIC. ARCHIEPISCOPO ARMACH.

SALUTEM IN CHRISTO.

GRATA admodum et manu et mente accepi heri, Primatum Reverendissime, à manibus Honorandi plurimùm Episcopi Dunelmensis, literas tuas, sed et donaria longè pretiosissima, libros tuos: Deus bone! quàm elaboratos, quàm reconditiore literaturâ refertos! quos stupebunt exteri, gratulabunturque authori felicitatem hanc et otii et eruditionis. Nostri verò quô tandem non possunt non erubescere, tantum virum neglectui habuisse? At, O te omni et invidiâ et tyrannide superiorem! quem divinior mens supra terrena quæque ita longè extulit, ut ingratissimi ævi sive incuriam sive contemptum nihil quicquam ad te pertinere sentias. Illud tibi unum curæ est, ut bene merearis. Ilicet hôc animo resides in obscuro Lincolniensis Hospitii angulo, qui totius Occidentis Patriarchatu dignissimum te præstitisti.

Mihi vero, homini pauperculo, quid tandem suppetit, quod munificentiæ tuæ retribuam? Exciderat mihi pridem opella quædam, ita quidem minutula, ut me planè puduerit ejusmodi

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strenulam tanto Præsuli obtulisse. Tandem tamen eò prorupi audacíæ, ut id facerem. Tu, pro singulari candore tuo, ignosces erroribus quibusque sive scriptiunculæ, sive authoris; qui se

Reverendissimæ Paternitatis vestræ
Clientem profitetur devotissimum,

JOS. NORVIC.

E TUGURIO MEO HIGHAMENSI,
Feb. 26, 1647-8.

EPISTOLA III.

ARCHIEPISCOPUS ARMACH. EPISCOPO NORVIC.

Admodum Reverendo in Christo Patri, Fratrique charissimo, D. Josepho Hallo, Norwicensi Episcopo.

QUEM tui in me amoris et judicii (Antistes optime) fructum ceperim, Ignatiana Appendix ista declarabit: ad quam perficiendam, et in lucem proferendam, majorem mihi animum, quàm unquam habuissem, elegantissimas et suavissimas tuas ad me literas dedisse, non possum non agnoscere. Cum eâ mitto et de Fidei Symbolis Diatribam, et de Macedonum atque Asianorum Anno dissertatiunculam; non alio à te æstimandas pretio, quàm quòd profectæ sunt

A Fratre tuo amantissimo et
Cultore summo,

JACOBO USSERIO, *Armachano.*

LOND. vii°. *Kalend. Martias,*
AN. MDCXLVII.

EPISTOLA IV.

EPISCOPUS NORVIC. ARCHIEPISCOPO ARMACH.

ACCEPI à te pridem, Honorandissime Præsul, munus egregium, teque uno dignum, Annales Sacros Veteris Testamenti, accuratissimè digestos. Non enim mihi traditum est volumen, quàm oculi mei in tam gratum diuque expetitum opus irruerint illicò; neque se exinde avelli patiuntur.

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Obstupui sanè indefessos labores, industriam incredibilem, reconditissimæ eruditionis monumenta, quæ se istic passim vel supino lectori ultrò objiciunt. Præcipuè vero subit animum, mirari felicitatem otii tui, quo, inter tam continuam concionum doctissimarum seriem, studiis hisce paulò asperioribus, et abstrusissimarum quarumcunque (utpote ex imæ antiquitatis caligine erutarum) historiarum indagini, vacare potueris. Hoc fieri non potuisset ilicet, sine Numine mirum in modum et tibi propitio, et Ecclesiæ: in cujus unius gratiam hæc tibi singularia et artium et linguarum charismata tam ubertim collata fuisse, facile persentisces. Perge porro, decus Presulum, ita et nos beare, et adornare tibi coronam gloriæ sempiternæ: et faxis mirentur posteri tale lumen tam infælici seculo indultum. Expectare nos jubes Chronologicum opus, toti Christiano orbi exoptatissimum, sed et Annales insuper alios. Quid non à tanto authore speremus? Deus modò protrahat tibi dies, ut ævi maturus hinc tandem demigres, seròque in cælum redeas.

Misit mihi librum nuper à se editum Christophorus Elderfeldius noster, non, uti fatetur, injussu tuo; sane doctum, ac probè elaboratum, et, nisi in deploratum incidissimus ævum, non inutilem. Quantum debeo et authori et patrono? Habeat suas à me uterque gratias. Ego, quod superest, Paternitatæ vestræ Reverendissimæ preces meas animitus voveo, quin et meipsum,

JOS. NORVICENS.

E TUGURIOLO NOSTRO HIGHAMENSI,
In Festo Sancti Jacobi,
ANNO MDCL.

LETTER V.

FROM BISHOP HALL TO ARCHBISHOP USHER.

MOST REVEREND, AND HONOURABLE;

WITH never enow thanks for this precious gift which I receive from your Grace's hand, I have, with no small eagerness and delight, turned over these your learned and accurate *Annals*, wondering not a little at that your indefatigable labour, which you have bestowed upon a work fetched together out of such a world of monuments of antiquity; whereby your Grace hath better merited the title of *χαλκέντερος* and *φιλόπονος*, than those on whom it was formerly imposed. But in

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looking over this admirable pile of history, my curiosity cast me upon the search of two over-famous persons, *Simon Magus*, and *Apollonius Tyanæus;* the particularities of whose story seem so much to be concerned in the disquisition of that Antichrist lately set on foot by Grotius and Dr. Hammond. I had hoped to have found a just account, both of their times, and their actions and events, in this your complete collection: which missing of, I have taken the boldness to give this touch of it to your Grace, as being desirous to know, whether you thought good to omit it, upon the opinion of the invalidity of those records, which mention the acts and issue of those two great Jugglers; or whether you have pleased to reserve them for some further opportunity of relation. Howsoever, certainly, my Lord, it would give great satisfaction to many, and amongst them, to myself, if, by your accurate search, I might understand whether the chronology of *Simon Magus*, his prodigies and affectation of Deity, may well stand with St. *Paul's* prediction of an ὁ ἀντικείμενος, as following it in time, after the writing of that Second Epistle to the Thessalonians. I must confess, if the times may accord, there may seem to be some probability in casting Antichrist upon an age not so far remote from the Apostolic, as hath been commonly reputed; since the Apostle speaks of it as a thing so near at hand, that the ordinary Christians of Thessalonica were well acquainted with the bar of his revelation.

I beseech your Grace to pardon this bold importunity of him, who, out of the consciousness of his deep devotion to you, and his dependence upon your oracular sentence in doubts of this nature, have presumed thus to interrupt your higher thoughts. In the desire and hope whereof, I humbly take leave, and profess myself,

Your Grace's, in all Christian
observance, and fervent devotion,

JOS. NORVIC.

HIGHAM, *May* 1, 1654.

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LETTER VI.

FROM BISHOP HALL TO ARCHBISHOP USHER.

To the Most Reverend Father in God, and my most Honoured Lord, the Lord Archbishop of Armagh, and Primate of Ireland.

MOST REVEREND, AND MY MOST WORTHILY HONOURED LORD;

THAT which fell from me yesterday, suddenly and transcursively, hath since taken up my after-midnight thoughts: and I must crave leave, what I then moved, to importune, that your Grace would be pleased to bestow one sheet of paper upon these distracted times, in the subject of Episcopacy; shewing the Apostolical Original of it, and the grounds of it from Scripture, and the immediately succeeding antiquity. Every line of it, coming from your Grace's hand, would be 'super rotas suas:' as Solomon's expression is, "very apples of gold, with pictures of silver," and more worth than volumes from us. Think that I stand before you like the man of Macedon, and that you hear me say, "Come and help us:" and as your Grace is wholly given up to the common good of the Church, say, whether you can deny it? And if it please your Grace to take your rise from my humble motion to express yourself in this question, wherein I am publicly interested, or otherwise to profess your voluntary resolutions for the settling of many, either misled, or doubting souls, it will be the most acceptable; and (I hope) the most successful work that your Grace hath ever undertaken. It was my earnest motion long ago to (*μέγας τὶς*[a]) to intreat this labour from your Grace, which now comes from my meanness: your gracious humility will not even from so low hands disregard it. With my zealous suit, and hopeful expectation of a yielding answer, I humbly take leave, and am

Your Grace's humbly and heartily devoted,

JOS. EXON.

[a] Who was *the great one* here alluded to, and whether his name was suppressed by the writer, receiver, or editor of the Letter, can now be only matter of conjecture.—H.

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VI. LETTER TO DR. THOMAS FULLER[a],

EXCULPATORY OF CERTAIN PROCEEDINGS AT THE SYNOD OF DORT.

WHEREAS you desire from me a just relation of the carriage of the business at the Synod of Dort, and the conditions required of our Divines there, at or before their admission to that grave and learned assembly: I, whom God was pleased to employ, as an unworthy agent in that great work, and to reserve still upon earth, after all my reverend and worthy associates, do, as in the presence of that God, to whom I am now daily expecting to yield up my account, testify to you, and (if you will) to the world, that I cannot, without just indignation, read that slanderous imputation, which Mr. Goodwin, in his Redemption Redeemed, reports to have been raised, and cast upon those Divines, eminent both for learning and piety, that they suffered themselves to be bound with an oath, at or before their admission into that Synod, to vote down the Remonstrants howsoever; so as they came deeply pre-engaged to the decision of those unhappy differences.

Truly, Sir, as I hope to be saved, all the oath that was required of us was this. After that the moderator, assistants, and scribes were chosen, and the Synod formed, and the several members allowed, there was a solemn oath required to be taken by every one of that assembly, which was publicly done in a grave manner, by every person, in their order, standing up, and laying his hand upon his heart, calling the great God of

[a] From the Church-History of Britain, Book x. p. 85, 86. John Goodwin, it appears, in his "Redemption Redeemed," chap. xv., had charged the Synodians, as Fuller terms them, with having taken an oath, previous to their session in the assembly, that they would condemn the Arminian party on any terms whatsoever. "Musing with myself on this matter," proceeds the writer, "and occasionally exchanging Letters with the sons of Bishop Hall, it came into my mind to ask them Joseph's question to his brethren,—"Is your father well; the old man of whom ye spake; is he yet alive?" (Gen. xliii. 27.) And being informed of his life and health, I addressed a Letter unto him for satisfaction in this particular, who was pleased to honour me with this return herein inserted." "Let the reader," he says afterwards, "weigh in the balance of his judgment, how this purgation of the Synod is positive and punctual, from an ear and eye witness thereof, being such an one as Dr. Hall, and now aged; so that his *testimonium* herein may seem his *testamentum*; his *witness*, his *will*; and the truth therein delivered, a legacy by him bequeathed to posterity, &c." (In Mr. Jones's Memoir, pp. 80–83.)—H.

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heaven to witness, that he would impartially proceed in the judgment of these Controversies, which should be laid before him, only out of, and according to, the written word of God, and no otherwise; so determining of them, as he should find in his conscience most agreeable to the holy Scriptures: which oath was punctually agreed to be thus taken by the articles of the States, concerning the indiction and ordering of the Synod, as appears plainly in their tenth article; and this was all the oath that was either taken, or required. And far was it from those holy souls, which are now glorious in heaven, or mine (who still for some short time survive, to give this just witness of our sincere integrity), to entertain the least thought of any so foul corruption, as by any overruling power to be swayed to a pre-judgment in the points controverted.

It grieves my soul therefore to see that any learned divine should raise imaginary conjectures to himself, of an interest and obligation of a fancied oath (working upon them, and drawing them contrary to the dictation of their own conscience, as it did Herod's in the case of John Baptist's beheading), merely out of his own comparative construction of the different forms of expressing themselves in managing those controversies. Wherein, if at any time they seemed to speak nearer to the tenet of the Remonstrants, it must be imputed to their holy ingenuity, and gracious disposition to peace, and to no other sinister respect.

Sir, since I have lived to see so foul an aspersion cast upon the memory of those worthy and eminent divines, I bless God that I yet live to vindicate them, by this my knowing, clear, and assured attestation; which I am ready to second with the solemnest oath, if I shall be thereto required[b].

Your much devoted friend, precessor,

and fellow-labourer,

JOS. HALL, B. N.

HIGHAM,
August 30th, 1651.

[b] Assertions were frequently made, even in those days, that the Divines of Dort had deserted the tenets of the Church of England. In allusion to such reports, Bishop Hall addresses Bishop Davenant:—"I will live and die in the suffrage of that Synod of Dort; and I do confidently avow that those other opinions (of Arminius) cannot stand with the doctrine of the Church of England." And Bishop Davenant answers Bishop Hall:—"I know that no man can embrace Arminianism in the doctrines of *prædestination* and *grace*, but he must desert the Articles agreed upon by the Church of England; nor in the point of *perseverance*, but he must vary from the received opinions of our best-approved Doctors in the English Church." (See Jones's Memoirs of Bishop Hall, pp. 91, 92.—H.

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I. GENERAL INDEX.

OF PERSONS, PLACES, AND MATTERS; CONSTITUTING THE PRINCIPAL CONTENTS OF THE WORKS OF BISHOP HALL.

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II. GLOSSARIAL INDEX,

OF OBSOLETE OR UNUSUAL WORDS, OCCURRING IN THE WORKS OF BISHOP HALL.

⁂ A separate Glossary is also given to the Satires, p. 296.

Abandon, to remove, to banish.
Aberration, a wandering.
Abide, to await.
Abilitation, ability.
Ablude, to differ, to deviate.
Ablative, for removal, taking away.
Abortsement, abortion.
Abstension, the act of withholding or keeping off.
Accension, kindling, enflaming, flame.
Acception, the sense or meaning of a word.
Acclaim, to applaud.
Accumbent, one who lies or sits at meals.
Acknown, marked, discovered, known.
Action, the session of an assembly.
Additament, addition.
Adductive, as opposed to productive: bringing down, opposed to bringing out, the subsistence of the body of Christ, in the Eucharist.
Adiaphorist, one who is neutral or indifferent.
Adiaphorus, neutral, indifferent.
Adjection, an addition.
Adscititious, assumed, counterfeit.
Adulterine, polluted, not genuine.
Advertisement, information.
Affamish, to famish.
Affectation, desire.
Affective, relating to the affections, longing.
Affeign, to pretend, to imagine.
Aforn, before.
Agnition, acknowledgemnt.
Aglai, honourable persons.
Aitiology, causes, use.
Albe, or *albee*, albeit, although.
All, although.
Allective, alluring, attractive.
Allocution, an address to another.
Alonely, solitary, single.
Aloof off, at a distance.
Amate, to subdue, to humble.
Ambient, surrounding.
Ambients, persons surrounding.
Ambulatory, a walking-place.
Amotion, putting away.
Amphibolies, ambiguities.
Amplexation, embracing.
Ampliate, to extend, to enlarge.
Anachoret, a hermit.
Angariation, a pressing or forcing of another to an action.
Angelica, a herb.
Anoile, to anoint with oil.
Anomy, transgression of the law.
Antelucan, before daylight, early.
Antevert, to prevent.
Anthropopathy, a figure whereby human passions are attributed to God.
Antichthones, Antipodes, men living on the opposite side of the earth.
Antiperistatis, when heat or cold is rendered more intense by being beset with its contrary.
Antonomasy, a figure, by which an appellative is substituted for a propername.
Apaid, dealt with, satisfied, rewarded.
Apertion, opening.
Apostate, to apostatize.
Apostating, apostatizing.
Apotactical, disorderly.
Appay, to discharge, to satisfy.
Appetition, longing, desire.
Appose, to question, to puzzle.
Apprecation, prayer, salutation.
Apprecatory, praying, of the nature of prayer.
Apprehensive, ready to conceive.
Apprize, to appraise, to value.
Approof, evidence, approbation.
Appropinquation, near approach.
Arbitrable, decided, determined.
Areed, to guess, to understand, to explain.
Aretinisms, impurities: so named from Peter Aretine.
Argutation, reasoning.
Arrectary, the upright beam of the cross, as far as the transverse.
Arreption, snatching away.
Artolatry, bread-worship.
Aspectable, capable of being seen.
Aspersion, sprinkling.
Assassinates, assassinations.
Assay, to state, to satisfy.
Assecurance, assurance, security.
Assecuration, the act of rendering secure.

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Assentation, flattery.
Assoil, to answer.
Assume, to take up.
Astipulate, to agree, to vouch.
Astipulation, testimony.
Astonied, amazed, confounded.
Astructive, opposed to destructive.
Ataxy, disorder.
Atoned, at peace.
Atonement, reconciliation.
Atrophy, a want of due nourishment, languor.
Attrition, a slighter sorrow for sin.
Attach, to arrest.
Autumnity, the season of autumn, or harvest.
Avail, advantage.
Avoid, to render void, to prevent.
Avoidance, absence.
Awful, reverential, respectful.

Bain, a bath, a brothel.
Balk, to refuse.
Bandog, a dog chained.
Barking at, being barked at.
Barretor, a wrangler.
Bay-windows, bow-windows.
Beat, to determine.
Bedumb, to render dumb.
Beforn, before.
Begun, pledged in drinking.
Behoof, advantage, protection.
Beleague, to combine.
Beleagur, to besiege.
Belike, probably.
Belime, to besmear.
Belking, lurking.
Benefacture, doing good.
Beslave, to enslave.
Besprent, besprinkled.
Bestead, to befriend, to serve, to treat.
Betide, to befall.
Bevy, a brood, a company.
Biggin, a cap or coif.
Blank, to disappoint, to damp, to refute.
Blind, dark.
Bloughty, bloated, huge.
Blurt, to blab, to speak inconsiderately.
Bodge, to botch.
Bolt, to sift.
Bookery, the study of books.
Boot, to benefit.
Boulimy, a disease in which the patient eats like an ox.
Boute-feux, sowers of strife or sedition.
Bouzing, toping, drinking lavishly.
Brabble, to clamour; a clamour.
Brabbling, clamouring.
Bran, a class.
Brear, a briar, a thorn.
Brewess, bread sopped in broth.
Broke, to transact business for another.
Burgen, to spring forth, or bud.
Burse, an exchange, a market-place.
Byss, fine linen.

Capernaitical, a carnal interpretation of the eating of Christ's body.
Captation, the practice of catching favour.
Career, to run at full speed.
Cark, to be careful or anxious.
Carle, a churl, a clown.
Carsey, kersey, kerseymere.
Cassation, the act of making null and void.
Catabaptist, an impugner of infant-baptism.
Catachrestically, in a remote or abused sense.
Cautelous, cautious.
Celature, the art of engraving or cutting in metals.
Celebrious, famous, renowned.
Celibate, single state.
Censing, perfuming with censers.
Cension, a census, taxation.
Censure, judgment; to judge, to determine.
Certes, certainly.
Chalked, painted.
Champertous, confederated in a quarrel.
Champerty, or *Champertie*, confederacy in quarrels.
Chare, work.
Chary, careful.
Chiliasts, they who expect the personal reign of Christ for a thousand years on earth.
Chronography, the time of an event.
Circuition, going round or about.
Circumduction, a leading about.
Circlen, encircle.
Claw, to tickle, or flatter.
Clerkly, scholar-like.
Clientage, in the condition of clients or dependants.
Clientele, the condition of clients or dependants.
Climacterical, critical age.
Clodder, to clot together.
Clodge, to clog.
Close, secret, undiscovered.
Coaction, force, authority.
Coarctation, confinement, restraint.
Coarcted, confined, restrained.
Cocker, to pamper.
Coetaneous, being of the same age or time.
Cogged, pretended.
Cogging, pretending.
Cognation, relationship.
Cognizance, a crest, token.
Cognoscible, capable of being known.
Cohortation, an exhortation.
Coil, tumult, hurry, confusion.
Collection, an inference.
Colloguing, fawning, cringing.
Colluding, deceiving.
Collybists, money-changers, bankers.
Commensals, fellowship at table.
Commessations, revellings, junketings, particularly after supper.
Commination, a threatening.

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Comminatory, threatening.
Commingle, to mingle together.
Commonitive, admonitory.
Commoration, residence, abode.
Commove, to disturb, to occasion commotions.
Compellation, an invocation, an address.
Compete, to equal.
Competitioning, entering into competition.
Complie, an accomplice.
Complotting, plotting together.
Compost, to manure.
Comprehensor, one who has obtained.
Compurgator, he who vouches for others.
Conceit, to imagine.
Concertation, a contest.
Concorporate, to unite with.
Concredit, to entrust.
Concussation, a concussion.
Condescent, permission, acquiescence.
Conduction, leading.
Congestion, heaping together.
Connivancy, winking at.
Confer to, to agree to.
Conquisition, bringing together.
Consectaries, inferences, consequences.
Conserve, to preserve.
Considerable, to be considered.
Consign, to entrust, to hand down.
Consignation, sealing, signing.
Conspersion, sprinkling.
Conspiration, union.
Conspurcation, defilement.
Constupration, deflowering, violation.
Contaction, touch.
Contesseration, a leaguing between strangers.
Contest, a fellow-witness.
Contestation, combined witnessing.
Contignation, a frame, &c. of beams or boards.
Contra-yerva, a species of birth-wort, growing in Jamaica.
Contruth, to agree in testimony.
Convent, to summon, to convene.
Convict, to prove.
Conviction, a reproof of others.
Convince, to prove, refute, shew.
Cope, a priest's cloak or hood.
Corporals, the communion cloths used in the Romish Church.
Correlation, reciprocal relation.
Correption, reproof.
Corrival, a rival.
Corrivality, rivalship.
Cote, a cot, a cottage.
Cote, to quote.
Couched, levelled.
Counterfeisance, counterfeiting.
Cratch, a rack for horses.
Cruciation, torment.
Cruse, to crush.
Cynosure, the north-star, what attracts the eye.
Daghes-point, the point of a leather latchet.
Dag-tailed, dirtied.
Damage faisant, doing injury.
Darklings, being in the dark.
Dative, giving.
Day, time.
Day, used in the sense of Judgment: a Grecism; the Greek word for Judgment being ἡμερα, a day.
Deal, a part, degree, or division, a circumstance.
Debellation, subduing by war, warring against.
Decertation, a dispute.
Decline, to draw, to bend.
Decursion, the act of running or running down.
Deduce, to withdraw, to branch from, to derive.
Defalk, to fail in.
Defatigation, weariness.
Defeasance, annulling.
Defend, to repel, to ward off.
Defer, to withhold.
Degustation, taste.
Dejected, afflicted, overthrown, humbled.
Dejectedness, humble condition.
Dejection, humiliation.
Dejeration, a solemn oath.
Delation, an accusation.
Delator, an accuser.
Delatory, accusing.
Delectation, delight.
Delven, delve, dig.
Demandate, to entrust, to enjoin.
Demerit, to confer obligations.
Demigration, removing from place to place.
Denotation, a mark, token.
Denude, to make naked.
Deordination, disorder.
Deploration, lamentation.
Deprehension, detection.
Derive, to direct.
Design, to point out.
Despight, or *despite*, defiance, malignity.
Destitution, a state of want.
Determine, to finish.
Detestation, wishing, a witnessing to the contrary.
Detrect, to refuse, or decline.
Detrectation, the act of refusing or declining.
Detrusion, the act of thrusting down.
Devolution, the act of devolving.
Dichotomize, to divide into two parts.
Diet, a class, society, taste.
Dietetical, relating to diet or food.
Dight, dressed, adorned.
Dilaniation, tearing in pieces.
Dilater, a diffuser.
Dilation, delay.
Dilatory, deferring to a long period.
Dimication, contention.

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Dimitted, dismissed.
Dint, a stroke.
Diremption, dissolution.
Direption, or *disreption*, plundering.
Disappoint, disappointment.
Disagreeable, unsuitable.
Discern, to cause to differ, to distinguish.
Discerption, a division, rent.
Discession, departure.
Disclamation, being disclaimed, the act of disclaiming.
Discruciate, to torment.
Discuss, to dismiss.
Disdoubt, to doubt.
Disherson, disinheriting.
Disjunct, making opposition or separation.
Disparition, disappearing.
Disperse, to make known.
Disport, sport.
Disrespective, careless.
Disruption, breaking asunder.
Disseised, dispossessed.
Dissolute, loose in meaning.
Dissolution, melting.
Distermine, or *disterminate*, to place at a distance.
Distract, to divide.
Distraught, distracted.
Disvaluation, disesteem.
Diswont, to bring to disuse.
Ditation, enriching.
Dition, rule, dominion.
Dittany, the herb garden-ginger.
Diversion, turning away.
Divestiture, the act of stripping.
Divident, distinct.
Divinatory, predictive.
Divulgation, making known.
Divulsion, plucking off or away.
Divulsive, tearing away.
Dole, a gift, msiery, lamentation.
Done, or *doon*, do.
Dormition, sleep.
Dorter, or *dorture*, a dormitory, chamber.
Dotation, endowment.
Drear, or *drere*, sadness, misery.
Dry-fats, large wooden vessels.
Dullard, a stupid person.
Dump, a melancholy piece.

Each-where, every where.
Edition, the act of publication.
Effectuously, feelingly.
Eft soone, quickly.
Egestion, the act of discharging food.
Ejulation, lamentation.
Eke, to spin out.
Elimination, turning out of doors.
Elocation, removal to a distance.
Eluctation, deliverance.
Elusion, artifice, evasion, escape.
Embase, to degrade.
Emboss, to enclose.
Emergent, naturally arising.
Emissitious, prying.
Enfeoff, to invest, to put into possession.
Enlive, to make alive, to animate.
Enter, to give entrance to.
Enter-know, to have mutual knowledge.
Enthirst, to cause to thirst.
Enthusiasms, supernatural influences.
Entitative, an abstraction of all circumstances from the thing considered.
Epiphonema, exclamation.
Eremite, a hermit.
Eremitical, or *Eremitish*, retired.
Erratical, wandering, irregular.
Ereption, snatching away.
Erst, first, formerly.
Escheat, a forfeiture, to forfeit.
Espials, acts of spying, spies.
Estate, to put into possession.
Ethnic, a heathen, heathenish.
Euge! well done!
Eutaxy, good order.
Evacuate, to make void.
Evasion from, escape.
Evict, to prove.
Eviction, proof.
Evince, to prove, to convict.
Evirate, to castrate.
Eviternal, immortal, eternal.
Eviternally, eternally.
Eviternity, eternity.
Evolation, act of flying out.
Exauthoration, the act of dismission or degradation.
Excæcation, blinding.
Exception, a withdrawing.
Excision, cutting off.
Excussion, the act of shaking off.
Excutifidian, one who believes that true faith may be lost.
Exigent, extremity, necessity.
Exinanition, an emptying out, privation.
Exotical, foreign.
Expect, to wait.
Experiment, proof, experience, instance, to try, to prove.
Expilate, to plunder.
Expilation, plundering.
Expoliation, stripping.
Exprobration, reproach, censure.
Expugn, to take by storm, to conquer.
Expurgation, purification.
Exquisite, entire, perfect, accurate.
Exquisitely, accurately.
Exsibilation, the act of hissing.
Exsiccation, drought, drying up.
Extramission, discharging.
Exundation, an overflow.
Eyne, eyes.

Face-bread, the shew-bread.
Facile, easy, candid.
Failing, causing to fail.
Fainten, to cause to faint.
Familists, a sect called the Family of Love.

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Famoused, rendered famous.
Fardel, bundle, heap, baggage.
Farding, painting.
Fare, to go, to depart.
Fashionable, matters of form, counterfeit.
Fault, to blame, to find fault with.
Faulted, to be faulty.
Fautor, a favourer, a protector.
Feodary, one who holds under another.
Feoff, to invest with possession or right.
Feriation, keeping holiday.
Ferity, wildness.
Fetch, a stratagem, artifice.
Fetch about, to go about.
Firmitude, firmness.
Fleshed, initiated, introduced.
Fœdity, filthiness.
Foen, foes.
Fœneration, lending on interest.
Fond, foolish.
Fondly, foolishly.
Fondness, folly.
Fontinel, an issue.
For, on account of.
Forego, to go before.
Foregone, lost, given up.
Forelay, to anticipate, withhold, prevent.
Foreslow, to delay, to hinder.
Forewend, to abandon, to neglect.
Foyning, feigning to strike.
Free-denizen, to make free, to invest with citizenship.
Frequence, concourse, assembly, intercourse.
Frere, a friar.
Frize, frisky, frolicsome.
Fruiten, to fructify.
Frump, a jeer, taunt.

Gage, to engage.
Gainstand, to oppose.
Gait, a walk.
Galliard, a lively dance.
Gallimaufrey, a strange medley.
Garish, shewy, gaudy, splendid.
Garishly, shewily, gaudily.
Garishness, shewiness, gaudiness.
Gaudy, joyous.
Gazul—see *Suhit*.
Geason, rare, wonderful.
Geniculation, bending the knee.
Gesturement, gesture, attitude.
Gimmer, movement, machinery.
Gin, gan, begin, began.
Gird, a twitch, pang.
Give, to misgive.
Glaver, to flatter, to wheedle.
Glibbed, rendered glib.
Gloriation, boasting.
Gloze, to flatter.
Go, to be.
Gone, go.
Good-cheap, at a small expence.
Gooded, rendered good.
Governall, government, a kingdom.
Grains, branches.
Gramercy, an interjection denoting surprize or pleasure.
Gratulate, to congratulate.
Gratulation, congratulation.
Grave, to dig, to bury.
Greaten, to aggravate.
Gregary, ordinary, common.
Gripple, griping.
Gripple-minded, disposed to extortion.
Grippleness, griping, oppression.
Groundsel, timber that is next the ground.
Guard, an ornament, to ornament.
Guiltiness, consciousness.
Guilty, conscious, productive.
Gullery, imposture, knavery.
Gustation, taste.
Gymnic, gymnastic, relating to strong exercises.
Gyre, a circle; to cause to move in a circle.

Habilitation, communication, qualification.
Hackster, an ordinary sort of man.
Handsel, earnest, first-fruits, first use.
Harborous, sheltering, protecting.
Headily, headlong.
Headsman, a beheader.
Healthists, drinkers of healths.
Hearten, to encourage.
Hemerocallis, the day-lily.
Henchman, a page, attendant.
Heremites, hermits.
Hernshaw, a place where herons breed.
Hesternal, of yesterday.
Heterarchy, the government of another.
Hight, named, called.
Hold, to continue.
Holocausts, burnt-offerings.
Homonymy, equivocal nature.
Hond, a hand.
Honorificence, honour.
Honest, to make to appear honest.
Hospital, hospitable.
Hundredth, a hundred.
Humanity, human nature.
Husband, an economist.

Illation, inference.
Illimitation, a want of exact limits.
Imagine, supposing.
Immanity, barbarity.
Immarcescible, unfading.
Immarcescibly, unfadingly.
Imminent, impending.
Immission, sending.
Immutation, change.
Imp, a shoot; to graft, to connect in affinity.
Impanation, a supposed subsistence of the body of Christ with the element of bread in the Lord's Supper.

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Impeccancy, infallibility.
Impeditive, obstructive.
Impetration, an obtaining by request.
Impetratory or *impetrative*, such as would obtain.
Imploration, entreaty.
Importune, importunate.
Impreparation, want of preparation.
Impress, device, emblem.
Imprevalency, incapacity of prevailing.
Improve, to aggravate.
Improvide, to provide for.
Impugn, to attack, oppose, disprove.
Impugnation, attack.
Impuration, defilement.
Impure, to defile.
Imputed, accounted, thought of.
Inanimation, life within.
Incend, to enflame.
Inchoate, begun, to begin.
Inchoately, respecting the beginning.
Inchoation, beginning.
Incident, incidental.
Incident into, belonging to.
Inclamation, declaration, exclamation.
Incogitancy, want of thought.
Incompossibility, incompatibility with something.
Inconsolately, inconsolably.
Increpation, blame, reproof.
Incur, to run.
Incurious, indifferent, careless.
Incuriousness, freedom from niceness.
Incurrence, entrance.
Incurvation, bending.
Indent, to covenant.
Indict, to appoint.
Indiction, assembling, appointment.
Indign, unbecoming, contemptuous.
Indignly, unbecomingly, contemptuously.
Indite, to write, to compose.
Indubitate, undoubted.
Induce, to lead to.
Induction, leading in.
Induration, hardness.
Ineffectible, incomprehensible, or unspeakable.
Inerrable, incapable of erring.
Inexistence, existence within.
Infectible, capable of being infected.
Inform, to animate.
Informed, unformed.
Infuse, to pour in.
Ingeminate, to redouble, to repeat.
Ingenious, ingenuous.
Ingenuity, ingenuousness.
Ingurgitation, swallowing greedily.
In hand with, treating of.
Inhiation, a gaping after, or longing for.
Inhibit, to prohibit.
Inhibition, prohibition.
Inhospitall, inhospitable.
Inn, to lodge, to dwell.
Inned, gathered in.
Inoperation, internal operation.
Insensate, senseless, enraged, mad.
Insensateness, insensibility.
Insition, engrafting.
Insist in, to confine to.
Instance, earnestness.
Instantany, instantaneous, momentary.
Instantly, earnestly.
Instinct, instigation.
Insultation, mockery.
Intellective, relating to the understanding.
Intelligencers, intelligences.
Intend, to render intense, to stretch, to increase; to regard attentively.
Intended, eager.
Intenerate, to make tender.
Intensive, intense.
Intentation, a menacing, as with the hand, &c.
Intention, eagerness, fixedness, intenseness.
Intercision, cutting up.
Inter-commoning, feeding at the same table.
Interminate, to threaten.
Intermination, injunction.
Interpellation, a summons, interruption.
Intersert, to insert between.
Interspersion, a scattering here and there.
Interspirations, breathing-times, intervals.
Intervenient, intervening.
Intreat, to treat.
Intricated, perplexed.
Intromitting, letting in, admitting.
Intuition, observation, regard, sight, perception.
Irrepentance, incapacity of repenting.
Irresoluble, that cannot obtain ease.
Iteration, repetition.

Jactation, boasting.
Jade, a horse.
Jerk, a lash, a stroke.
Jewry, or *Jury-field*, the land of Judæa.
Jubilation, exultation.
Just, appointed, orderly, entire, exact.
Justicer, an administrator of justice.
Justiciaries, self-justifiers.

Kail, broth.
Kern, an Irish boor or soldier.
Killing, being killed.

Lancinate, to cut, to tear.
Lapidation, stoning.
Largition, the act of giving.
Lash, to move with a sudden spring or jerk.
Latch, to catch, to receive.
Latreutical, belonging to worship.
Laver or *laveer*, to turn often in a course.
Lay, to contrive; a wager.
Lazarly, afflicted with filthy diseases.
Leaguer, a messenger, ambassador, siege.
Leasing, falsehood.

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Leef, or *lieve*, agreeable.
Legend, to write fabulously.
Leige-man, a faithful subject.
Leiger, an ambassador.
Leman, a harlot.
Let, to hinder; hindrance.
Lewd, wicked.
Lightly, commonly, easily.
Light-skirts, a wanton woman.
Lime, to smear.
Lime-fingered, thievish.
Liquorous, or *likorous*, dainty, curious.
List, inclination, choice.
List, to incline, to choose.
Litigious, controverted, subject to controversy.
Livery and seizin, giving and taking possession.
Loathly, loathsome.
Lock, a place.
Longanimity, long forbearance, long enduring.
Longsome, tiresome.
Loose, the end, issue.
Lunets, blinds for the eyes, satellites.
Luxation, disjointing.
Lycanthropy, a kind of madness, in which men have the qualities of wild beasts.

Maceration, wasting.
Make-bait, a maker or promoter of mischief.
Maleficiation, injury.
Mal-grè, maugre, in spite of.
Malice, to behave maliciously, to bear malice to.
Mammock, a shapeless piece, a fragment.
Mancipate, to enslave.
Manducation, eating.
Mangy, scabbed.
Mannishness, masculine character.
Manuary, a workman; performed by the hand.
Manuduction, guidance by the hand.
Manumission, releasing.
Maravedi, a small Spanish copper-coin.
Marian Times, the times of Queen Mary 1st.
Marish, marshy.
Mart, to sell.
Marting, selling.
Mask, to confound.
Mast, the fruit of the beech-tree.
Masterly, imperiously, proudly.
Mate, to subdue.
Mathe, mowing.
Maturation, ripening, maturity.
Maumet, a puppet, a figure dressed up.
Mavis, the thrush.
Maze, to confound.
Meddled, mixed.
Median, middle.
Meed, a reward.
Meiny, retinue, family.
Meliority, that which is better.
Mell, to mingle, to meddle.
Memorative, adapted to assist the memory.
Menage, horsemanship.
Mere, or *meare*, a boundary.
Merit, to deserve at another's hand.
Mesline, mixed, mixture.
Metonymically, the putting of one word for another.
Metwand, a wand to measure with.
Michaelmas flaws, the bad weather common at the autumnal equinox.
Millenaries, *Millenarians*—see *Chiliasts*.
Minatory, threatening.
Misacception, taking in a wrong sense.
Misceline, mixed, confused.
Mis-dight, ill-dressed.
Misprision, contempt, mistake, oversight.
Mis-relate, to refer improperly.
Miswonting, disuse.
Monomachy, single combat.
Moonets, satellites.
Morphew, a white scurf; to scurf.
Most-what, usually, for the most part.
Most-where, in most places.
Mot, motto.
Motitation, a commotion.
Mought, or *mote*, might, must.
Mould, mouldy.
Much-what, nearly.
Muckworm, a miser.
Mure, to wall, to immure.
Mutation, a change.

Name, respect, account.
Napery, linen.
Natheless, not the less, nevertheless.
Necotian incense, tobacco.
Nep, mint.
Nescience, ignorance.
Nonce, occasion.
Noursled, nursed.
Nundination, an open and scandalous sale of justice.

Obdormition, sleeping, going to rest.
Obduration, obduredness, hardness.
Obdure, to harden.
Obedible, that can be preyed upon.
Obfirm, to confirm, to settle.
Object, to offer.
Oblatration, barking.
Oblivious, capable of being forgotten.
Obsecration, entreaty.
Obsecratory, supplicatory.
Obstetrication, office of a midwife.
Obsignation, sealing or confirmation.
Obstination, making obstinate.
Obtestation, entreaty.
Obtortion, distortion.
Obturation, smearing or closing up.
Occæcation, blinding.
Occurrent, occurring, occurrence.
Offuscation, obscuration.
Of-long, of old.

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Ominate, to forebode.
Onwards, in advance, in anticipation.
Ope-tide, see p. 298, note 5, and the Errata, in this volume.
Operosity, toil, labour.
Oppugn, to oppose.
Oppugnation, opposition, attack.
Orbation, deprivation.
Orbity, want of children.
Ordalian, ordeal.
Ordinate, to direct; regular, methodical.
Ordinately, regularly.
Orts, fragments.
Ostended, discovered itself.
Ostension, shewing.
Otherwise, one way, another way.
Out, to dispossess.
Outrive, to tear out.
Overlash, to exceed.
Overlay, to oppress by weight.
Overliness, pride, overbearing; slight.
Overly, proud, overbearing.
Oversight, a hasty glance.
Overture, aperture.
Over-ween, to think too highly of.

Pact, covenant; agreement.
Painim, a pagan.
Painful, laborious.
Painfully, laboriously.
Pampilian, linsey-wolsey.
Pandarisms, pretences, or occasions.
Paræmetical, exhortatory, persuasive.
Paralogism, false or bad reasoning.
Paranomasy, a play upon words.
Parasiteism, flattery.
Parasitical, flattering.
Parcel-sainted, imperfectly sanctified, or separated into small and distant bodies.
Parieting, repairing walls.
Parle, conference.
Parture, separation.
Pasch, Easter.
Pasquiller, a satirist, a lampooner.
Pasquin, a satire, a lampoon.
Pass, to make account of.
Patent, open.
Paternity, the relation of a father.
Patrocination, defence, support, protection.
Patronage, to patronise, to support.
Patter, to make a noise like hail.
Peccant, corrupt, faulty.
Pectoral, a breast-plate.
Pegadogy, discipline, institution.
Pelting, pitiful, paltry.
Peragration, the act of passing over or about.
Pererration, wandering about.
Perfunctory, slight.
Perfunctorily, negligently.
Perition, loss.
Permeation, passing or piercing through.
Persistance, perseverance, steadfastness.
Petard, an engine for blowing up places.
Petulcity, wantonness, mischievousness.
Phrontisteries, monasteries.
Piacular, atrocious, sacrilegious.
Pill, to peal, to rob.
Piscation, fishing.
Pisht at, despised.
Pitch-brand, mark of infamy.
Plain, or *playne*, to complain.
Plaining, making plain or smooth.
Plaint, complaint.
Pleasance, pleasure.
Plerophory, fulness.
Pleuritical, belonging to a pleurisy, or inflammation of the lungs.
Plight, to pledge, to engage.
Point, to appoint.
Poise, weight.
Pole, head.
Poll, to strip, to exact.
Polling, stripping, exaction.
Polycoyrany, the government by many.
Ponderation, weight.
Portage, carrying.
Portuise, a breviary, or Romish priest's office-book.
Postiller, one who writes glosses.
Posy, motto.
Potential, in possibility of existence.
Præmetial, pertaining to first-fruits.
Præscious, anticipating, aware.
Prankingly, flauntingly.
Preception, command.
Precocity, too early ripeness.
Preconization, the act of warning or announcing.
Predication, an affirmation, a declaration.
Prefer, to advance.
Pregravate, to clog heavily.
Prejudicate, prejudiced.
Prepensed, preconceived.
Prepossess, to possess beforehand.
Presention, perception beforehand.
Presidiaries, guards.
Pressive, urgent.
Preterition, passing by.
Prevent, to precede, to anticipate, to fortify.
Prevention, anticipation.
Prevision, foresight.
Prime stole, best robe.
Primere, principal.
Primigenous, original.
Proclivity. tendency to evil.
Prodigence, prodigality.
Prodition, treachery, deceitfulness.
Promerit, to lay under obligation, to merit for.
Promove, to advance, to promote.
Promoving, promoting.
Prophylactical, preventive of disease.
Proper, peculiar.
Proprieties, possessions.
Propriety, exclusive right.
Propugnation, defence, support.
Propulsation, repelling.
Proritation, the act of inciting or alluring.

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Prosopopey, a personification.
Provenues, productions.
Puisne, younger, inferior.
Puissance, strength, valour.
Pursuivant, a pursuer, an officer of justice.
Pursy, fat.
Pute, perfectly pure.
Puttock, the buzzard.

Quack-salver, one who boasts of salves.
Quail, to daunt.
Quarrelled, quarrelled with.
Quarry, to prey upon.
Quean, a strumpet, a worthless woman.
Queasy, squeamish.
Querimony, a complaint.
Questman, a stater of lawsuits, inquirer, officer.
Questuary, one studious of profit.
Quick, living.
Quintessential, consisting of the quintessence.
Quiritation, complaining.
Quodlibetical, subtle.
Quotidian, daily.

Rack, a frame.
Radicated, rooted.
Raked, covered, hid.
Ramping, rushing.
Rapture, being carried along.
Rarely, singularly.
Rathe, early, prematurely.
Ravine, to plunder.
Reave, to contract.
Reaving, taking by violence.
Rebate, to blunt.
Recidivation, backsliding, relapse.
Reck, to heed, to care for.
Reclaim, to cry out.
Reclamation, reformation.
Recollect, to collect.
Recollection, collection.
Reconcilement, a re-obtaining, a re-gaining.
Recordation, a remembrance.
Recrements, dross, filth.
Recule, to retire.
Reduct, to reduce.
Redivived, revived.
Redolence, sweet scent.
Redolent, sweet-smelling.
Reduce, to bring back.
Reduct, to reduce.
Reduction, bringing back.
Reductively, by reduction, by consequence.
Refection, refreshment.
Refel, to refute, to disprove.
Reflection, return.
Refossion, digging up.
Refrication, refreshing.
Regest, to cast or turn up again.
Regiment, government.
Reluctation, resistance, aversion.
Rememoration, reminding.
Remiss, lower.
Remotion, removal.
Renitency, reluctance.
Rennible, fluent, voluble.
Reposed, laid up.
Reposition, firm hold or repose, burial, treasuring or laying up.
Reputation, estimation, judgment.
Resentment, feeling.
Reservation, withholding.
Resign, to appoint.
Resolution, explanation, satisfaction, resolved expectation.
Resolve, to dissolve, to melt, to explain.
Respective, kind.
Respondence, correspondence.
Restipulation, a reciprocal engagement.
Resultance, an assemblage.
Retch, or *reach*, to stretch.
Retractive, withholding.
Revicted, proved on the other side.
Reviction, reviving.
Revoke, to recover.
Rife, common, abundant, easy.
Rifely, commonly, abundantly, easily.
Rift, cleft, crack.
Rivality, rivalry.
Rhetoricate, to play the orator.
Rosemarine, rosemary.
Round, plain, faithful, decisive.
Roundel, the circumference of a wheel, a circle.
Roundly, plainly, faithfully.
Ruff, success, prosperity.
Ruffle, to disturb.
Ruinate, to ruin.
Rundescant, to enlarge.

Sacred, consecrated.
Sad, grave, serious.
Sadly, soberly, seriously.
Sag, to hang low or heavy.
Sagamore, a king or supreme ruler among the American Indians.
Saine, or *sayn*, say.
Sanation, a cure.
Sapiential, relating to wisdom.
Scabious, a herb so called.
Scaith, injury.
Scant, scarcely.
Scarce-valuable, scarcely to be estimated.
Sciscitations, questionings.
Scissure, a rent, division.
Scoganism, jesting; from a celebrated jester named Scogan.
Scoganly, jestingly.
Sconces, forts.
Scoppet, to lade, to empty.
Scroll, a copy of a book.
Scurrile, scurrilous.
Scruze, to press, to squeeze.
Securance, security.
Securitan, a secure person.
Seen, skilled.

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Segregate, to separate.
Segregation, separation.
Seised, possessed.
Sejoin, to separate.
Sejunction, separation.
Seld, seldom.
Seldom when, unfrequently.
Self, same.
Sepelition, burial.
Sequel, a consequence.
Sequence, order of succession.
Sere or *seare*, dry, withered.
Sereness, dryness.
Sermocinations, preachings.
Several, separated, distinct.
Severalized, distinguished.
Severals, particulars.
Severalty, separation, distinction.
Sezin, delivery, possession.
Sharp, a sword or rapier.
Shaveling, a friar, one shaven.
Sheeped, disgraced.
Shimmering, glittering.
Shoon, shoes.
Shot, an account, a reckoning.
Shrewd, froward.
Shrift, confession of sin to a priest.
Shrive, to confess.
Sidereal, bright, starry.
Sign, to ratify, to consign, to signify.
Simulation, deceit, pretence.
Simulatory, pretended.
Sinisterly, absurdly, towards the left hand.
Site, situation, token.
Sith, since, because.
Size, assizes.
Skill of, to know how.
Skort, a skirt.
Slip, a pretender, a counterfeit.
Sooth, truth.
Sort, aim.
Sort to, to produce.
Sortition, casting lots.
Soul-bell, a passing-bell, a bell rung at the death of a person.
Spagiric, a chemist.
Spend stover, to consume provisions.
Spiration, breathing.
Spite, to envy.
Sportulary, living by alms.
Spright, a spirit, a shade.
Squinancy, quinsy.
Stale, a handle, step, means.
Stated, settled.
Stave off, to push off, to defer.
Stead, to help, to support.
Stigmatical, marked, branded, stigmatized.
Stole, a garment.
Stoppel, what stops the hole of a vessel.
Strawn, made of straw.
Stridulous, making a small creaking noise.
Stroid, destroyed.
Stroken, struck, or stricken.
Styed, soared, ascended.
Style, a pen.
Subact, to subdue.
Subduction, withdrawing.
Subduce, to withdraw.
Subincusation, an implied accusation.
Sublation, withdrawing.
Submiss, submissive.
Subornation, seduction to a base action.
Subreption, the act of obtaining by surprise or deceit.
Suffect, to choose or put in the place of another.
Suffossion, undermining, digging up.
Suffumigation, raising fume by means of fire.
Suhit and Gazul, certain weeds growing in Egypt, of which, being burnt to ashes, the finest sort of Venice glasses are made.
Superfœtation, one conception made on another.
Supernal, celestial.
Supernatation, swimming on the surface.
Supersecular, spiritual.
Suppalpation, wheedling, gently stroking.
Supparisitation, flattery, pimping.
Supple, to coax, to win over.
Supputation, computation, account.
Surcease, to leave off.
Surreption, stealth.
Surrogate, to depute.
Surrogation, deputation.
Susception, assuming, taking up.
Swelt, to dry up, or be pained, with heat.
Swinge, sway, sweep.
Sybaritical, effeminate, from the people of Sybaris, a city in the south of Italy, infamous for its effeminacy.
Syllabical, adhering to the merely literal sense.
Symbol, type, emblem, sign.
Symboles, shares in a reckoning.
Symbolize, to agree.

Tallying, recording, punishing.
Talmudiges, adherents to the Talmud.
Tang, a strong taste.
Tazel, or *Teasel*, the *Dipsacus*: Eng. *The Shepherd's rod.*
Techiness, peevishness.
Techy, peevish.
Tender, to treat tenderly.
Tent, to fill a wound with lint.
Tentative, trying, essaying.
Tenter, to stretch out as on tenters.
Tentigo, itching.
Termined, terminated.
Terrivagus, a vagabond.
Terrene, earthly.
Tew, to beat.
Theophanies, services in the immediate presence of God.
Theorical, theoretical.
Thick, a thicket.

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Thrave, twenty-four in number.
Thurification, the act of fuming with incense.
Timely, early, premature.
Till, to urge.
Tire, to attire.
Topped, snuffed.
Torrefaction, scorching, or drying.
Tort, injury, wrong.
Tour, to fly round.
Towards, forwards, in preparation.
Tract of time, process of time.
Tractation, treating on a subject.
Traduce, to propagate, to convey or deliver down.
Traduction, derivation, propagation.
Tralation, a metaphorical expression.
Transient, passing by.
Translocation, removal.
Treachor, a traitor.
Treen, trees.
Trochisses, a kind of medical lozenge.
Tropical, figurative.
Troth, truth, faith.
Trucheman, an interpreter.
Tuition, defence.
Tutor, a defender.
Twit, to reproach, to sneer at.
Tympany, a hard swelling of the belly.
Tyred, *tyring*, fed or feeding as a vulture.

Ubiquitary, one who believes the omnipresence of Christ's body.
Ubiquity, a being in every place.
Umbratical, shadowy.
Umbrage, a pretext.
Unconvincibleness, safety from conviction.
Undefeasible, certain, that cannot be annulled.
Unfeisible, impracticable.
Unheedly, incautiously.
Univocally, in a determined sense.
Unpleasive, unpleasing.
Unreaved, unrent, unopened.
Unrespective, acting without reasons.
Unright, unrighteous, not upright.
Unript, ript.
Unshent, unharmed, unreproached.
Unthrift, a prodigal.
Usurary, usurious.
Ure, practice, use, habit.
Use, interest.
Usurp, to employ, to use.
Utter, to sell.
Utopical, imaginary, chimerical.

Vail, to yield, to give place.
Valediction, farewell.
Value, to imply, to signify.
Vastation, wasting.
Vatical, prophetical.
Velitation, the act of quarrelling or bickering with.
Velleity, the lowest degree of desire.
Venditate, to display, to boast.
Venditation, display, parade.
Vendure, a thing sold.
Vent, sale.
Ventilation, diffusion, the act of fanning or sifting.
Veny, push, thrust in fencing.
Verdure, taint.
Verge, compass or extent of jurisdiction.
Vertigo, giddiness.
Very, mere.
Vespertine, of or relating to the evening.
Vestiary, relative to clothing.
Vicariate, deputed office.
Viduity, widowhood.
Vigilancy, the state of life.
Villenage, base servitude.
Visive, belonging to the sight.
Voice, to represent.

Waft, to wave the hand, to beckon.
Wales, risings or marks from blows.
Wasters, foils, or cudgels.
Weal, prosperity, state, commonwealth
Wearish, soft, tame.
Weat, or *west*, to wet.
Ween, to think, to imagine.
Weildance, weilding.
Well, to spring.
Well-stated, well-regulated.
Welt, border.
Weltereth, rolls in the mire.
Wexen, or *waxen*, waxen or waxed, become.
What? why?
Whenas, whereas.
Whenever, if ever.
Whiffler, a serjeant, one who clears the way.
While, to amuse, to beguile.
Whilome, formerly.
Whittle, a knife.
Wight, a person.
Wis, to know.
Wishly, wishfully.
Withed, bound with withes.
Withouten, without.
Wont, habit.
Woolward, clothed in woollen garments.
Wot, to know.
Wringing, writhing.
Writheled, wrinkled.
Writhen, distorted, deformed, wrinkled.
Wrought, forced.

Yean, to bring forth young.
Ypent, pent up, confined.
Ywis, I wis; truly, verily.

Zedoary, a Chinese root like ginger, but odoriferous.

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III. INDEX

TO BISHOP HALL'S WORKS,

RELATING TO TEXTS FROM SCRIPTURE.

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I. SUPPLEMENTAL PARAGRAPHS OF BIOGRAPHY.

1. Among Periodical Works containing Memoirs of Bishop Hall, the following may be enumerated :—

Christian Magazine, vol. vi. for 1765 ; p. 4.
Orthodox Churchman's Magazine, vol. ix. for 1805 ; p. 242.
Christian Observer, vol. viii. for 1809 ; pp. 609, 681, 745.
Christian Guardian, vol. iv. for 1812 ; p. 109.
Christian Observer, vol. xxxvii. for 1838 ; pp. 354, 418, 479, 542.

Memoirs are also prefixed to—

The Contemplations, edited by Rev. T. Hughes, B. D. Lond. 1831, 3 vols. 12mo.
The same, edited by Rev. Ralph Wardlaw, D. D. Glasg. 1834. 2 vols. 8vo.
The same, edited by James Hamilton, M. B. S. Edinburgh, 1838, 8vo.
Treatises, Practical and Devotional, edited by Rev. R. Cattermole, B. D. Lond. 1834, 12mo.

Another is inserted in the last volume of Lives of Eminent Christians, by Rev. R. B. Hone, M. A. Lond. 1833-37, 3 vols. 12mo. It is somewhat remarkable that in no one of the instances already mentioned does the author avow his approbation of the doctrines so zealously maintained by the subject of his Memoir. Of a far more kindred spirit is the Rev. John Jones, Perpetual Curate of Cradley, Worcestershire ; whose Memoirs of the Life and Times of Bishop Hall, Lond. 1826, 8vo, were the dimensions of the volume compressed, and the typographical errors corrected, would be really a valuable and useful volume.

Mr. Britton, in his Norwich Cathedral, (1816, 4to. p. 73.) commends Mr. Pratt for the *ample Memoir* prefixed to his edition. Such is the danger of criticising, even favourably, what we have never seen! Mr. Pratt himself says, that "he had originally proposed to accompany his edition with a new Life of the Author ; but finding the materials for such a work accumulate very much in his hands, he had judged it best to limit his publication to the Bishop's own writings ; and had therefore prefixed only such Memoirs as the Author had left of himself." An instance of similar accuracy occurs in a volume of humbler pretensions, Jones's Christian Biography, 1829, 12mo :— "The writings of Bishop Hall, which are numerous, and which are *generally known by the appellation of 'Hall's Contemplations,'* consist of five volumes, 4to, or twelve volumes, 8vo!" This remark is followed, as might have been expected, by a critical description of their contents.—H.

2. Bishop Hall travelled once, as the friend and companion of Sir Edmund Bacon, in his visit to Spa, in 1605 ; and thrice, in three successive years, under royal authority : first, as Chaplain to Lord Doncaster, afterwards Earl of Carlisle, on his mission as ambassador to the court of France, in 1616 ; again, as attendant on James the First, in his journey to Scotland, in 1617 ; and lastly, with his brethren, Carleton, Davenant, and Ward, as a deputation to the Synod of Dort, in 1618.

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His University career may be thus briefly stated :—Entered at Emmanuel College, Cambridge, 1589; Degree of B. A., 1592; Fellow of Emmanuel College, 1595; Degree of M. A., 1596; of B. D., 1603; of D. D., 1612.

His preferments were as follows:—To the Rectory of Halsted, or Hawstead, Suffolk, 1601; Domestic Chaplain to Prince Henry, 1607; to the Donative of Waltham Cross, Essex, 1608; Prebendary of Wolverhampton, 1612; Dean of Worcester, 1616; Refused the Bishopric of Gloucester, 1624; Bishop of Exeter, 1627; Bishop of Norwich, 1641.—H.

3. The Bishop married in 1603; and lost his wife in 1652. Out of a large family, he seems to have had three sons ordained to the ministry of the Church. Of these, his eldest son Robert was born at Halsted in 1605; educated at Exeter College, Oxford; became a Prebendary of Exeter Cathedral; Rector of Stokeintinny, and of Clisthydon, Devon; and Archdeacon of Cornwall.—The second, Samuel, held also a Prebendal stall at Exeter, and succeeded his elder brother in the Rectory of Stokeintinny.—The third, George, was born at Waltham; educated at Exeter College; became, in 1639, a Prebendary of Exeter Cathedral; and, in 1641, succeeded his eldest brother in the Archdeaconry of Cornwall: during the usurpation of Cromwell he preached in London, by allowance of the Protector, sometimes at St. Bartholomew's, Exchange, and sometimes at St. Botolph's, Aldersgate. After the Restoration, he was appointed Chaplain to King Charles the Second, Canon of Windsor, and Archdeacon of Canterbury; and, in 1662, was consecrated to the see of Chester. He preached, in 1655, the first sermon for the *Corporation of the Sons of the Clergy;* he also published a curious volume entitled 'The Triumphs of Rome over Despised Protestancy,' Lond. 1667, 12mo. The manner of his death was rather singular: he was killed, in 1668, by a knife which happened to be open in his pocket, when he fell in his garden at Wigan.—In Norwich Cathedral (Magna Britannia, iii. 316.) is a monument to another son, Edward, the youngest, who died in 1642.—And in Heigham Church (Blomefield's Norfolk, *in loco*) once was (but no longer is) a stone inscribed to another son, John, who died in 1650. The inscription, probably from the pen of the father, was, "*Fui Johannes Hall, Josephi filius, in Legibus Baculaureus: dormivi suaviter in Domino, Feb.* 12, *anno Salutis,* 1650, *resurrecturus olim in gloriâ.*" This was, some years ago, according to Mr. Jones, the stepping-stone of a stile in the Church-yard.—There was yet another son, named, after his father, Joseph; who, as well as Robert, Samuel, and George, survived their parents, but died without issue. There were also two daughters, both of whom married, and left families.—H.

4. "Bishop Hall published his *Hard Measure* about the latter end of May, 1647, which probably raised some commiseration in the hearts of those who had usurped the authority in church and state; for this year some small favour was shewn to those bishops and others, who had lived peaceably, and had been only spectators of the distracting miseries of their country. The committee was ordered to pay the £800. a year granted to Dr. Morton, bishop of Durham. Neal says that Bishop Hall's *real* estate was discharged; but Walker says, 'I find indeed an order of Feb. 15, 1647, for taking off the sequestration, (which doubtless was from his *temporals* only,) but I presume it had just the same effect (that is, just none at all) with the order for his pension of £400. per annum. For his *Hard Measure*, wherein he so justly complains of his horrible oppression, bears date, May 29, following; and he mentions not one word there of any thing restored to him.' Probably there was some lenity shewn him about this time, though his hardships were very great; which he bore with christian fortitude and patience. . . . Archbishop

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Usher had now an allowance of £400. a year, till he could be otherwise provided for; and was soon after allowed to be a Preacher at Lincoln's Inn, upon his taking the *Negative Oath*."—*Jones's Memoir*, pp. 413, 4.

5. The Bishop died at Heigham, a small hamlet in the western suburbs of Norwich, on the eighth of September, 1656, in the 82nd year of his age. It appears from Blomefield's History of Norfolk, that the advowson of Heigham is appendant to the Bishopric of Norwich; and that, in 1652, after many intruders, the good Bishop, who had retired to this suburban village, instituted his friend John Whitefoot into the rectory; who resigned it, in 1682, to a son of the same name: the father having preached the Bishop's funeral sermon. On the same authority it may be added, that there was no Bishop of this diocese from the time of Hall, (when, says the topographer, "episcopacy suffered a great eclipse in its reputation and authority,") till that wise and pious prelate, Edward Reynolds, was consecrated in 1660; and that it was he who built the present chapel in the episcopal palace.—H.

6. The Christian Observer, from June to August, 1838, contains a succession of papers, signed Zenas, and headed "Reminiscences of Bishop Hall." A few selections, of an antiquarian description, may prove both agreeable and instructive:—

"On inquiring very naturally (at Norwich) for the spot which covered his remains, I was told that they rested elsewhere; and that not even the meanest memorial of him was to be found in his own cathedral. Being referred, however, to Heigham (a village in the neighbourhood), I immediately repaired thither; and was not a little satisfied with my visit."—*Christian Obs., June*, p. 355.

"As I entered the village of Heigham, a large house of solemn appearance and ancient date, which stands above a quarter of a mile short of the church, left me in little doubt that it must have been there that the deprived bishop had waited his final change. It is now split into tenements, the principal of which is a public-house (called the Dolphin): 'to what base uses may we return!' The love of hunting out localities—which will only be understood by antiquaries—carried me over this interesting, though now dilapidated mansion; and while there could be no doubt as to the apartments which Hall would have daily occupied, I pleased myself with imagining that, partly from my own observation, and partly from the tradition of the place, I was in the same room where his pious spirit would have found its long-expected release, and joined 'the general assembly and church of the firstborn, which are written in heaven.'

"The house has on its front a somewhat conspicuous date of 1615; but the first object which presents itself on entering what is now the hall, is an ancient and well-wrought piscina, or the receptacle used in the times of Popery for conveying away (by means of a central duct) the sacramental wine after its consecration. . . . I was at first induced to suppose from its situation that this had been a receptacle for holy water, but was soon convinced of my mistake, on finding that it was plainly a piscina with its usual orifice; besides which, it is surmounted by a well-wrought niche and canopy, though now divested of the Virgin or other Saint which once filled it. Either, therefore, this beau-morceau of stonework has always occupied its present place, in which case the hall which contains it was once a chapel; or else it had been transferred to the present spot (perhaps from the parish church) at the time of the Reformation, and fixed as a mere ornament of the house in which it now appears. That the house itself was standing long before the date of 1615 (appearing on its front) is attested by the several dates of 1587 over a side door, and 1595 on a gable end. But as even those dates do not

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carry us back to the reign of Popery, it is most probable that the ornament in question had been transferred from some other place. Here, however, as I said, the good bishop waited his dismission; and here, ripe in years and full of faith, he found the end of his labours and his trials, though not till after great bodily sufferings had been added to the mental sorrows which the loss of his much-loved wife, and his bitter persecutions, had occasioned.

"I now walked to the church of Heigham, which is a very plain structure, and found a mural monument to the Bishop on the south wall, so unworthy of him that I suspect it must have sustained some considerable alteration after its first erection: the whole centre at present consisting of a gilded skeleton, holding in one hand a scroll, with the heathen motto "*Debemus*" (for *debemur*) "*morti nos, nostraque;*" and in the other a scroll, with the words "*Persolvit, et quietus est.*" To my mind this tasteless figure conveyed the impression that it had been substituted for other matter once occupying the same space (perhaps a character of the deceased) which it had supplanted; but however this be, we now find at the top the words, "*Obiit* 8 *Septembris, anno aerae Christianae* 1656; *et suae* 82;" and at the foot of the monument, "*Josephus Hallus, olim humilis Ecclesiae servus.*" The disjointed collocation of these words—the date of the death, etc. appearing in a different part of the monument from the name of the deceased—favours the notion of a subsequent metamorphosis of this monumental record. But I come now to the flat stones which may be supposed to cover the bodies of the Bishop and his wife. Upon the Bishop's are the words, "*Induviae Josephi Hall, olim Norvicensis Ecclesiae servi, repositae* 8vo *die mensis Septembris, anno Domini* 1656, *aetatis suae* 82do. *Vale, lector! et aeternitati prospice!*" The other inscription is, "*Mrs. Elizabeth, the deare and vertuous consort of Joseph Hall, Bishop of Norwich, with whom she comfortably lived* 48 *years, chaunged this mortall life for an eternall, Aug.* 27, 1652, *in the year of her age* 69. *Farewell, reader! and minde eternitie!*" It will scarcely be believed that a modern pew has been permitted to cover the word recording the actual number of years which the Bishop and his wife lived together, which I am only able to supply from Blomefield's history. . . . I could not contemplate the designation of the pious Bishop in the epithets of "the former humble servant of the Church at Norwich," without referring such phraseology to *himself*. For this supposition there seemed the same internal evidence as I found at Salisbury, where, in the late Bishop's usual sitting-room (adjoining the picture gallery), I found a small but very curious old portrait of the excellent Bishop Jewell, witht his inscription, "*Vae mihi, si non evangelizavero,*" ("Woe is unto me, if I preach not the Gospel!") a text which I could hardly suppose any painter would have ventured to place under a patron's portrait, if the Bishop himself had not desired him to do so—a remark (I recollect) in which the late valued Bishop (Burgess) entirely agreed with me, when I mentioned it to him. All this humility on the part of Hall was in perfect consistency with the remarkable opening of his Will, "I, Joseph Hall, D. D., not worthy to be called Bishop of Norwich, etc. First, I bequeath my soul, etc. My body I leave to be interred, without any funeral pomp, at the discretion of my executors, with this only monition, that I do not hold God's house" (meaning a church consecrated to God's service) "a meet repository for the dead bodies of the greatest of saints," etc. (Fuller's Worthies, i. 566.) It seems, from Blomefield, that this direction for his interment in the churchyard had not (as it was in the case of Bishop Ken, at Frome) been complied with; although it served to mislead Lloyd and others, who naturally imagined that, because the Bishop's will had so directed, the executors had therefore obeyed his wishes."—*Christian Obs., August*, pp. 479–481.

The fact is, the clause before recited from the will had occasioned a general supposition (see, among other authorities, Zouch's Life of Donne) that the Bishop was buried in the churchyard; until some excavations made in the

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Chancel, in the year 1823, discovered the position of the tomb, below the mural monument erected on the southern wall. The stone upon the floor had been removed some years previously from the grave into the middle of the chancel.

To these may be added a memorial of still earlier date. The Rev. Sir John Cullum, in his History of Hausted, observes, in reference to the presentation of Joseph Hall to the donative of Waltham Cross, "I conjecture he did not much reside here; for, during his time, there are not above two years in the Register, of the same hand." . . . "Till within a few years," he adds, "there was (as I am informed by a gentleman who has seen it) in the parsonage-house a plate of lead, with his motto, "*Imum nolo : summum nequeo : quiesco ;*" adopted, I suppose, when he first settled here, and expressive of a mind, not totally unambitious, yet content." (Edit. 1813, p. 69.)—H.

7. To the character of Bishop Hall there is a beautiful testimonial by Richardson, in his continuation of Godwin de Præsulibus Angliæ. Cantab. 1743, fol. :—"Vir rerum usu peritus, ingenio subtili et exercitato, eruditione multiplici instructus : nec interim minor erat modestiæ et indolis mansuetissimæ laus. . . . Pacis usque et concordiæ utcunque amantissimus, non odia et hostiles perduellium triumphantium iras effugere potuit ; sed incarceratus, et beneficiis exutus omnibus, patientiæ, quale hominem Christianum et Episcopum decebat, exemplum laudabile exhibuit."—(Vol. ii. p. 24. Episc. Norvic. No. 43.)

Another, not the less expressive from its brevity, is from the Obituary of Smith, a contemporary, preserved in Peck's Desiderata Curiosa :—"1656, Sept. 8. Died, Bishop Joseph Hall : plenus dierum, plenior virtutum."

There are several copies of laudatory and commemorative verses, engraved under the portraits of the Bishop : and there is a Poem, (entitled "The Good Bishop, 1652,") on his Balm of Gilead, in Thos. Shipman's Carolina, 1683, 8vo. The following, suggested for his Epitaph, and enumerating various circumstances and localities of his life, are from the English Verses, signed H. N., and printed with Whitefoot's Funeral Sermon :—

"*Maugre the peevish world's complaint,*
Here lies a Bishop and a saint.

"Whom *Ashby* bred, and *Granta* nurs'd,
Whom *Halsted*, and old *Waltham* first
To rouz the stupid world from sloth,
Heard thund'ring with a golden mouth,
Whom *Wor'ster* next did *dignifie*,
And honoured with her *Deanry :*
Whom *Exon* lent a *mitred wreath*,
And *Norwich*, where he ceas'd to breath.

"These all with one joint voice do cry,
Death's vain attempt, what doth it mean ?
My *Son*, my *Pupil*, *Pastor*, *Dean*,
My *rev'rend Father*, cannot die."

A few remarks from the "Worthies" of his quaint friend Thomas Fuller shall close the list of his encomiasts :—"He passed all his degrees with great applause : first, noted in the University for his ingenuous maintaining (be it truth or paradox) that *Mundus senescit*, "The World groweth old." Yet, in some sort, his position confuteth his position ; the wit and quickness whereof did argue an increase rather than a decay of parts in this latter age." "He was preferred, first Dean of Worcester, then Bishop of Exeter, then Bishop of Norwich, then Bishop of no place ; surviving to see his sacred function

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buryed before his eyes." "He may be said to have dyed with his pen in his hand, whose writing and living expired together. He was commonly called our English Seneca," (by Sir H. Wotton, in his Letter to Dr. Collins,) "for the purenesse, plainnesse, and fulnesse of his style. Not unhappy at Controversies, more happy at Comments, very good in his Characters, better in his Sermons, best of all in his Meditations." "He had preached to two Synods, reconciled six controversies, served two princes, and as many kings; sat in three parliaments, kept the pulpit for fifty-three years, managed one Deanery, and two Bishoprics, written forty-six excellent treatises, and seen his and the Church's enemies made as odious at last, as they were popular at first."

Mr. Jones bestows on Bishop Hall the title of English Chrysostom, as more appropriate than that of English Seneca.—H.

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II. ADDITIONAL NOTES AND EMENDATIONS.

Vol. I. Page xliv. Hard Measure.

In the British Museum is a sort of abstract of Bishop Hall's "Hard Measure," incorporated with other matter, under the following title:—"Fanatick Moderation, exemplified in Bishop Hall's Hard Measure, as it was written by Himself. To which is annexed, A specimen of the unparallelled behaviour of the Sectaries towards some others of that Sacred Order. As likewise, a General Bill of Mortality of the Clergy of the City of London, who were defunct by reason of the Contagious Breath of the Pretended Reformers of that City, from the year 1641 to the year 1647. London, Printed and Sold by A. Moore, near St. Paul's Church Yard. Price 6d." 8vo.—There is also an abridgment of the Hard Measure, with an Extract from Whitefoot's Funeral Sermon, in Barksdale's Memorials of Worthy Persons; of which a handsome Edition, with additions, was printed for J. Wilford, 1741, fol.—H.

Vol. I. Page lvii. Whitefoot's Funeral Sermon.

The Editor regrets, that, not having been able, at the time, to procure a copy of the original, he was obliged to print the Extracts from Whitefoot, as most incorrectly given in the Appendix to Mr. Jones's Memoir of Bishop Hall. Having since obtained the volume itself, he would now just add, that the full title is, "ΙΣΡΑΗΛ ΑΓΧΙΘΑΝΗΣ: Death's Alarum, or the Presage of approaching Death; given in a Funeral Sermon, preached at St. Peter's, Norwich, Sept. 30, 1656, for the Right Rev. Joseph Hall, D. D., late Lord Bishop of Norwich: who, upon the 8th day of Sept. 1656, Anno Ætatis Suæ 82, was gathered to the Spirits of the Just made perfect. By John Whitefoote, M. A. Rector of Heigham, near Norwich." Lond. (2nd ed.) 1657, 12mo. Subjoined are two Elegiac Tributes, in Latin, apparently by different authors, but both signed J. W.; and one in English, signed H. N. These are all preserved by Mr. Jones. The following errata, in the Extracts, the reader is requested to correct:—

Page lxiii. line 33, for *disabled*, read *disenabled*.
— lxvi. — 24, to the word *alms*, subjoin, in a note, *£30 a-piece*.
— lxvi. — 40, for 1 *Col.* read *Col.*
— lxviii. — 27, after *how that may*, insert *be*.

It was probably the son, John Whitefoot, who afterwards published what he strangely called "A Discourse on Charity, as it is a means to procure pardon." Camb. 1695, 12mo.—H.

Vols. I. and II. Contemplations.

For the following suggestions the reader is indebted to a correspondent of the Gentleman's Magazine, (September, 1836; pp. 258, 9,) who writes under the signature of J. M. (the Rev. Joseph Mendham, and the Philalethes of a former communication). Several other emendations, proposed in the same Letter, had already been adopted by Mr. Pratt.

Vol. I. Page 174, line 21, for *overcome*, read *overflowed*.
— 208, — 19, read *not with Israel*.

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Vol. I. Page 208, line 27, for *generalities*, read *particulars*, or *particularities*.
— 248, — 4, for *he that did*, read *he did*.
— 284, — 34, for *covers our* read *covers over*.
— 477, — 2, for *riches*, read *honour*.
— 486, — 4, for *assoiling*, read *absolving*, or *resolving*.
Vol. II. — 6, — 15, for *unreasonable*, read *reasonable*.
— 70, — 21, for *confession*, read *consession*.
— 92, — 44, for *some man*, read *some men*.
— 96, — 5, for *Elijah*, read *Elisha*.
— 253, — 7, for *hate*, read *haste*.

An Anecdote of Theological Literature, connected with the writings and reputation of Bishop Hall, is here extracted from the "Illustrations of Sterne, &c., by John Ferriar, M. D." 2 vols. 12mo. 1812.

"It has long been my opinion," (says the writer,) "that the manner, the style, and the selection of subjects for his (Sterne's) Sermons, were derived from the Contemplations of Bishop Hall. There is a delicacy of thought, and tenderness of expression in the good Bishop's compositions, from the transfusion of which Sterne looked for immortality.

"Let us compare that singular Sermon entitled "The Levite and his Concubine," with part of the Bishop's Contemplation of "the Levite's Concubine." * * *

"Sterne's twelfth Sermon, on the Forgiveness of Injuries, is merely a dilated Commentary on the beautiful conclusion of the Contemplation "Of Joseph."

"The sixteenth Sermon contains a more striking imitation. * * *

"In Sterne's fifth Sermon, the Contemplation of "Elijah with the Sareptan," is closely followed. * * *

"Sterne has (again) acknowledged his acquaintance with this book, by the disingenuity of two ludicrous quotations in Tristram Shandy.

"The use which Sterne made of Burton and Hall, and his great familiarity with their works, had considerable influence on his style. It was rendered, by assimilation with theirs, more easy, more natural, and more expressive." (vol. ii. pp. 123—128.)

Vol. III. Hard Texts.

Page 283. It may not be generally known, that, immediately following "Solomon's Divine Arts," the second folio, published by the Bishop in 1634, contains what may be considered the germ of the work on the Hard Texts of Scripture; being "An Open and Plain Paraphrase upon the Song of Songs, which is Solomon's," as introduced *verbatim* into the larger work published the year before, but here containing a Dedication, nowhere reprinted:—

TO THE RIGHT HONOURABLE, MY SINGULAR GOOD LORD AND PATRON, EDWARD LORD DENNY, BARON OF WALTHAM, ALL GRACE AND HAPPINESS.

"RIGHT HONOURABLE,

"WHEN I would have withdrawn my hand from divine Solomon, the heavenly elegance of this his best SONG drew me unto it, and would not suffer me to take off mine eyes or pen. Who can read it with understanding, and not be transported from the world, from himself? and be anywhere, save in Heaven, before his time? I had rather spend my time in admiration, than apology. Surely here is nothing that savours not of extacy and spiritual ravishment; neither was there ever so high and passionate a speculation delivered by the Spirit of God to mankind: which by how much

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the more divine it is, by so much the more difficult. It is well, if these mysteries can be found out by searching. Two things make the Scripture hard; Prophecies and Allegories: both are met in this: but the latter so sensibly to the weakest eyes, that this whole Pastoral Marriage-Song (for such it is) is no other than one Allegory, sweetly continued. Where the deepest things of God are spoken in riddles, how can there be but obscurity and diverse construction? All judgments will not, I know, subscribe to my senses: yet I have been fearfully and spiritually nice; not often dissenting from all Interpreters; always, from the unlikeliest. It would be too tedious to give my account for every line: let the learned scan and judge. Whatever others' censures be, your Honour's was favourable; and (as to all mine) full of love and encouragement. That, therefore, which it pleased you to allow from my pen, vouchsafe to receive from the press; more common, not less devoted to you. What is there of mine, that doth not joy in your name, and boast itself in serving you? To whose soul and people I have long agone addicted myself and my labours, and shall ever continue

Your Lordship's in all humble and unfeigned duty,

JOS. HALL.

Vol. V. Sermons.

Page 176, line 21. The reference should be to Numbers xxvi. 11, as pointed out, in a subsequent note, by Mr. Pratt.—H.

There is a volume entitled, "Five Sermons, in Five Several Styles or Ways of Preaching. By Ab. Wright." 1656, 12mo. The second Sermon, is "in Bishop Hall's Way, (from Deut. xxxiii. part of 8,) delivered before the Clergy, at the Author's own Ordination, in Christ-Church, Oxford." As these Sermons are called by Mr. Chalmers, (Biographical Dictionary,) in opposition to Dr. Birch, (Life of Tillotson,) *selections* from the various Divines whose names are attached, it may be right to notice, that, although neither the title-page nor prefatory Epistle conveys a very clear idea of the method pursued by Mr. Wright, the Sermons are beyond all doubt *imitations*, and *not selections*.—H.

Vol. VI. Epistles.

Page 193. Third Decade; Epistle 5. This Epistle is supposed, but without certainty, to have been addressed to Archbishop Laud, and to have borne date about the year 1606, when considerable excitement was occasioned by a Sermon preached by Laud at St. Mary's Church, Oxford. See Dr. S. Chandler's History of Persecution, p. 362; and Le Bas' Life of Archbp. Laud, p. 13.—H.

Page 196; lines 34, 35. Third Decade; Epistle 6. There is a conversation recorded between Dr. Johnson and Mr. Boswell, (see Life, edited by John Wilson Croker, Esq., Lond. 1831, vol. ii. p. 9,) relative to the respective capabilities of happiness evinced by a peasant and a philosopher. "I remember this very question," remarks the biographer, "very happily illustrated in opposition to Hume," (whose notion was, that all who are happy are equally happy,) "by the Rev. Mr. Robert Brown, at Utrecht. A small drinking-glass and a large one (said he) may be equally full, but the large one holds more than the small." A note of Mr. Malone's is then given, referring to the expression here used by Bishop Hall. "This most learned and ingenious writer, however," he continues, "was not the first who suggested this image: for it is found also in an old book entitled "A work worth the reading,"

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by Charles Gibbon, 1591, 4to. In the fifth Dialogue of this work, in which the question debated is, "Whether there be degrees of glory in heaven, or difference of pains of hell," one of the speakers observes, "No doubt, in the world to come, (where the least pleasure is unspeakable,) it cannot be but that he which hath bin most afflicted here, shall conceive and receive more exceeding joy, than he which hath bin touched with lesse tribulation: and yet the joys of heaven are fitlie compared to *vessels filled with licour, of all* (that is, *of different*) "*quantities;* for every man shall have his full measure there." —H.

Vol. VIII. Page 491. Speech in Defence of Canons.

"In June, 1640, Seventeen Canons of Ecclesiastical Law were published by order of Convocation. The Sixth Canon contained a form of an oath, which was to be administered to all Archbishops, Bishops, Priests, and Deacons, within six months; according to which they were to swear that they approved of the doctrines, and discipline or government, of the Church of England, as containing all things necessary to salvation; that they would not endeavour, directly or indirectly, to bring in Popish doctrine, and that they would never give their consent to alter the government of the church by "archbishops, bishops, deans, archdeacons, *&c.*" This *et cetera* gave great offence, and hence this was frequently called the *et cetera oath.*"—*Hone's Life of Bp. Hall*, p. 161.

"Some of the bishops endeavoured to satisfy the scruples of their clergy by giving the most favourable interpretation of *the oath.* Bishop Hall told them that it only meant as follows: 'That I do so far approve of the discipline and doctrine of this church, as that I do believe there is nothing in any other pretended discipline or doctrine necessary to salvation, besides that which is contained in the doctrine and discipline of the church of England. And as I do allow the government by archbishops, bishops, deans, archdeacons, so I will not, upon the suggestion of any factious persons, go about to alter the same, as it now stands, and as by due right (being so established) it ought to stand in the church of England.'—(See Nalson's Collection of State Affairs. Lond. 1682, 3. 2 vols. fol. vol. ii. p. 418, &c.)—*Jones's Memoirs of Bishop Hall.* pp. 181, 182.

Vol. IX. Peace of Rome.

Page 136. Note *. It is an act of justice due to the reputation of an individual, to state, that the Editor believes he has here confounded two persons of similar designation, and nearly contemporary with each other; and that the Panormitanus cited by Bishop Hall is not Anthony Beccadelli, but Nicolas Tudeschi, Archbp. of Palermo, an eminent canonist, and commentator on the Decretals; of whom an account appears in Possevini Apparatus Sacer; Cave's Historia Literaria, Appendix; and Dupin Bibliothéque, Cent. xv. ch. 4. For this correction the Editor is indebted to the Rev. Joseph Mendham, who says, with equal truth and kindness, "If you have written amiss, you had better be told of it now by a friend, than hear of it hereafter from an enemy:" and adds, "It was a pleasant mistake of a respectable German, Carolus, in his Memorab. Eccles., that Bp. Hall had changed his faith; forasmuch as, having first written a Treatise entitled "No Peace with Rome," he had afterwards sung his recantation in "The Peace of Rome."—H.

Vol. x. Page 143. Episcopacy by Divine Right asserted.

A passage from Neale's History of the Puritans, by Toulmin, Lond. 1793-7, 5 vols. 8vo., reflecting on the character and authority of the tractate on Epis-

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copacy, will obtain more or less acceptance, according to the degree of credibility attached by different persons to the Historian. The partiality of Neale is grievously apparent, in his review of the Smectymnuus controversy; vol. ii. pp. 379, &c. Ed. 1724.

"To balance the declaration of the Scots' assembly," he observes, "Bishop Hall, at the request of Laud, composed a treatise of "The Divine Right of Episcopacy," which the Archbishop revised."... "The Bishop's book was altered in many places, contrary to his own inclinations, by the Archbishop, and particularly in those wherein he had called the Pope Antichrist, or spoken too favourably of the morality of the Sabbath; and said that Presbytery was of use, where Episcopacy could not be obtained. His Grace disapproved of his Lordship's waiving the question, whether Episcopacy was a distinct order, or only a higher degree of the same order; and of his advancing the divine right of Episcopacy no higher than the Apostles, whereas he would have it derived from Christ himself. Upon the whole, his Lordship's book was so modelled by his Metropolitan, that, in the debate hereafter mentioned, he could hardly go the lengths of his own performance." (Vol. ii. pp. 321, 322.)

As the question, however, is of too much importance to be thus summarily dismissed, the following is given from Mr. Jones's Memoirs of Bishop Hall; who refers throughout to Heylin's Life of Laud, fol. pp. 400—406.

"In consequence of the Scots' assembly abolishing Episcopacy as unlawful, Bishop Hall, at the recommendation of Archbishop Laud, undertook to write a book in defence of the DIVINE RIGHT OF EPISCOPACY, as a counterbalance to the proceedings of the Scots. Bishop Hall sent a rude draught or skeleton of his intended work to Archbishop Laud for his inspection and approbation. The following, according to Heylin, were the original points and propositions submitted to the Archbishop, together with his Grace's remarks, and alterations:—

'That episcopacy is a lawful, most ancient, holy, and divine institution, (as it is joined with imparity and superiority of jurisdiction;) and therefore, where it hath through God's providence obtained, cannot, by any human power, be abdicated without a manifest violation of God's ordinance.

'That the presbyterian government, however vindicated under the glorious names of Christ's kingdom and ordinance, hath no true footing either in Scripture, or the practice of the church in all ages from Christ's time till the present; and that howsoever it may be of use, in some cities or territories, wherein episcopal government through iniquity of times cannot be had, yet to obtrude it upon a church otherwise settled under an acknowledged *monarchy*, is utterly incongruous and unjustifiable.'

"In order to prove these two points, he was to lay down some *propositions* or *postulata*, as the ground-work of his proceedings; which were the following, before they were altered and revised:—

(1.) 'That government, which was of apostolical institution, cannot be denied to be of divine right. (2.) Not only that government which was directly commanded and enacted, but also that which was practised and recommended by the apostles to the church, must justly pass for an apostolic institution. (3.) That which the apostles by Divine inspiration instituted, was not for the present time, but for continuance. (4.) The universal practice of the church, immediately succeeding the apostles, is the best and surest commentary upon the practice of the apostles, or upon their expressions. (5.) We may not entertain so irreverent an opinion of the saints and fathers of the primitive church, that they who were the immediate successors of the apostles would or durst set up a government, either faulty, or of their own heads. (6.) If they would have been so presumptuous, yet they could not have diffused an uniform form of government through the world in so short a space. (7.) The ancient histories of the church, and writings of the eldest fathers, are rather to be believed in the report of the primitive form of

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the church government, than those of this last age. (8.) Those whom the ancient church of God, and the holy and orthodox fathers condemned for heretics, are not fit to be followed as authors of our opinion or practice for church government. (9.) The accession of honourable titles or privileges makes no difference in the substance of the calling. (10.) Those scriptures wherein a new form of government is grounded, have need to be very clear and unquestionable, and more evident than those whereon the former rejected polity is raised. (11.) If that order which, they say, Christ set for the government of the church (which they call the kingdom and ordinance of Christ) be but one, and undoubted, then it would and shall have been, ere this, agreed upon against them, what, and which it is. (12.) If this (which they pretend) be the kingdom and ordinance of Christ, then, if any essential part of it be wanting, Christ's kingdom is not erected in the church. (13.) Christian polity requires no impossible or absurd thing. (14.) Those tenets which are new and unheard of in all ages of the church (in many and essential points), are well worthy to be suspected. (15.) To depart from the practice of the universal church of Christ (even from the apostles' times), and to betake ourselves voluntarily to a new form, lately taken up, cannot but be odious and highly scandalous.'

'These first delineations of the portraiture,' says Heylin, 'being sent to Lambeth in the end of October, 1639, were generally well approved of by the *Metropolitan*. Some lines there were which he thought too much *shadow* and *umbrage* might be taken at them, if not otherwise qualified with a more perfect ray of light. And thereupon he takes the pencil in his hand, and with some alterations, accompanied with many kind expressions of a fair acceptance, he sent them back again to be completely limned and coloured by that able hand.'

"The following were the remarks and alterations made by Laud, in a letter to Bishop Hall:—

'Since you are pleased so worthily and brother-like to acquaint me with the whole plot of your intended work, and to yield it up to my censure and better advice (so you are pleased to write,) I do not only thank you heartily for it, but shall in the same brotherly way, and with equal freedom, put some few animadversions, such as occur on the sudden, to your further consideration, aiming at nothing but what you do, the perfection of the work in which so much is concerned. And first, for Mr. George Graham, (*whom Bishop Hall had signified to have renounced his episcopal function,*) I leave you free to work upon his business and his ignorance as you please, assuring myself that you will not depart from the gravity of yourself or the cause therein. Next you say in the first head, *That episcopacy is an ancient, holy, and divine institution.* It must needs be ancient and holy, if divine. Would it not be more full, went it thus;—So ancient, as that it is of divine institution? Next you define episcopacy by being joined with imparity and superiority of jurisdiction; but this seems short: for every *archpresbyter's* or *archdeacon's* place is so; yea, and so was Mr. Henderson in his chair at Glasgow, unless you will define it by a distinction of order. I draw the superiority, not from the jurisdiction which is attributed to bishops *jure positivo*, in their audience of ecclesiastical matters; but from that which is intrinsical and original in the power of excommunication. Again, you say, in the first point, That where episcopacy hath obtained, it cannot be abdicated without violation of God's ordinance. This proposition I conceive is *inter minus habentes;* for never was there any church yet, where it hath not obtained. The christian faith was never yet planted anywhere, but the very first feature of a church was by or with episcopacy. And wheresoever now episcopacy is not suffered to be, it is by such an abdication; for certainly there it was *à principio.* In your second head, you grant that the presbyterian government may be of use, where episcopacy may not be had. First, I pray you consider whether this conversion be not needless here, and in itself of a dan-

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gerous consequence. Next, I conceive there is no place where episcopacy may not be had, if there be a church more than in title only. Thirdly, since they challenge their presbyterian fiction to be Christ's kingdom and ordinance, (as yourself expresseth,) and cast out episcopacy as opposite to it, we must not use any mincing terms, but unmask them plainly; nor shall I ever give way to hamper ourselves for fear of speaking plain truth, though it be against *Amsterdam* or *Geneva:* and this must be sadly thought on.

'Concerning your *postulata*, I shall pray you to allow me the like freedom; amongst which the two first are true, but, as exprest, too restrictive. For episcopacy is not so to be asserted unto apostolical institution, as to bar it from looking higher, and from fetching it, materially and originally, in the ground and intention of it, from Christ himself; though perhaps the apostles formalized it. And here give me leave a little to enlarge. The adversaries of episcopacy are not only the furious *Arian* heretics, (out of which are now raised *Prynne*, *Bastwick*, and our *Scottish* masters,) but some also of a milder and subtiler alloy, both in the *Genevan* and *Roman* faction. And it will become the Church of England so to vindicate it against the furious *Puritans*, as that we may not lay it open to be wounded by either of the other two more cunning and more learned adversaries. Not to the *Roman* faction, for that will be content it shall be *Juris divini mediati*, by, far from, and under the pope, that so the government of the church may be monarchical in him; but not *immediati*, which makes the church *aristocratical* in the bishops. This is the *Italian* rock, not the *Genevan:* for that will not deny episcopacy to be *Juris divini*, so you will take it, *ut suadentis vel approbantis;* so you will not take it as *universaliter imperantis*, for then *Geneva* might escape; *et citra considerationem durantis*, for then, though they had it before, yet now upon wiser thoughts they may be without it; which *Scotland* says now, and who will may say it after, if this be good divinity, and then all in that time shall be *democratical*, I am bold to add; because in your second *postulatum*, I find that episcopacy is directly commanded; but you go not so far as to meet with this subtilty of *Beza*, which is the great rock in the lake of *Geneva*. In your ninth *postulatum*, that the accession of honourable titles, or privileges, makes no difference in the substance of the calling, you mean the titles of Archbishops, Primates, *Metropolitans*, Patriarchs, &c. 'Tis well; and I presume you do so: but then in any case take heed you assert it so, as that the faction lay not hold of it, as if the bishops were but the title of honour, and the same calling with a priest; for that they all aim at, &c. The eleventh *postulatum* is larger, and I shall not repeat it, because I am sure you retain a copy of what you write to me, being the ribs of the work; nor shall I shall say more to it, than that it must be warily handled for fear of a saucy answer, which is more ready with them, a great deal, than a learned one. I presume I am pardoned already for this freedom by your submission of all to me. And now I heartily pray you to send me up (keeping a copy to yourself against the accidents of carriage) not the whole work together, but each particular head or *postulatum*, as you finish it; that so we here may be the better able to consider of it, and the work come on faster. So to God's blessed protection,' &c. &c.

"Such was the freedom Archbishop Laud took with Bishop Hall, and the judgment he passed upon the outlines of the work; and Heylin tells us 'that the bishop of Exon found good cause to *correct the obliquity of his opinion*,' according to the above animadversions. When Bishop Hall had finished his treatise, he submitted it, before it went to press, to the final perusal of the archbishop, who read it over with care and diligence. The treatise was, in some places, altered by the archbishop, contrary to Bishop Hall's inclinations. Notice was taken that Bishop Hall had spoken too favourably of the morality of the sabbath; and that the *superstition* of the sabbatarians was but slightly touched upon; whereas the archbishop 'thought that some smarter plaister to that sore might have done no harm.' His Grace disapproved of Bishop Hall's

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waiving the question, *Whether episcopacy was a distinct order*, or *only an higher degree of the same order; and of his advancing the divine right of episcopacy no higher than the apostles; whereas he would have it derived from Christ himself.* Upon this the archbishop observed, that 'in the judgment of such learned men as he had consulted, it was the main ground of the whole cause; and therefore he desired him to weigh it well, and to alter it with his own pen as soon as might be.' His Grace also was not pleased with the sentiment, *that presbytery was of use, where episcopacy could not be obtained.* But that which gave him the greatest offence was, that Bishop Hall had positively and determinately bestowed the title of *Antichrist* upon the pope: this his Grace would by no means allow, as being so contrary to the judgment of many learned protestants, as well as his own. The archbishop thought fit to acquaint the king with this, and so to submit it to the royal will and pleasure: and respecting which, he wrote thus to Bishop Hall: 'The last (with which I durst not but acquaint His Majesty) is about *Antichrist*, which title in three or four places you bestow upon the pope positively and determinately: whereas king James, of blessed memory, having brought strong proof in a work of his, as you well know, to prove the pope to be *Antichrist;* yet, being afterwards challenged about it, he made this answer, when the king, that now is, went into Spain, and acquainted him with it, *That he writ that not concludingly, but by way of argument only*, that the pope and his adherents might see, there was as good and better arguments to prove him *Antichrist*, than for the pope to challenge temporal jurisdiction over kings. The whole passage being known to me, I could not but speak with the king about it; who commanded me to write unto you, that you might qualify your expression in these particulars, and so not differ from the known judgment of his pious and learned father. This is easily done with your own pen, and the rather, because all protestants join not in this opinion of *Antichrist*.' According to this advice, Bishop Hall complied, though contrary to his own sentiments, to qualify some of his expressions, and to expunge others, 'to the contentment of his sovereign, the satisfaction of his metropolitan, and his own great honour.' So, in some few things, the celebrated treatise upon the Divine Right of Episcopacy, *was* modelled according to the views and sentiments of Laud."—*Jones's Memoirs*. pp. 153–163.

In allusion to Bishop Hall's avowal, respecting the holiness of the Christian Sabbath, it may be here observed, that it is probably to Hall that Fuller refers, when he mentions a Bishop in the West, who, on this subject, had said, "I never will turn an accuser of my brethren:" and that he evidently was one of those described by Lord Falkland, in a speech reflecting in terms of censure on several of the episcopal order, but allowing there were some who were "neither proud nor ambitious, yet learned opposers of Popery, and zealous suppressors of Arminianism; between whom and their inferior clergy there has been no distinction in frequent preaching; whose lives are untouched, not only by guilt, but by malice."—H.

Vol. XI. Page 465. Sermon before the Synod of Dort.

The original appears, under the title of "Oratio Parænetica D. Josephi Halli," in the "Acta Synodi Dordrechtanæ," 1620, fol. p. 38, &c. Mr. Pratt mentions, in his Preface, that he was aware of its existence, but had reserved its insertion for a subsequent volume of Biographical Memorials; which never came out. The Sermon is printed, though in a manner scarcely legible, by Mr. Jones, in the Appendix to his Memoirs of Bishop Hall.—H.

THE END.

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ERRATA.

Vol.	VI.	page	17,	line ult. for *principle*, read *principal*.
	VII.	—	372,	— ult. for PRATT, read H.
		—	381,	— ult. for *Salvatur*, read *Salvator*.
		—	462,	— 19, for *servivet*, read *servivit*.
	VIII.	—	vi.,	— 4, for SUPERNUMARIES, read SUPERNUMERARIES.
		—	254,	— ult. for H., read PRATT.
		—	344,	— ult. for H., read PRATT.
		—	365,	— antepenult. insert *comma* after *Foye*.
	IX.	—	37,	— 20, for *three*, read *four*. (The error is in the original.)
		—		— ult. for 22, read *Secunda Secundæ*.
		—	50,	— 28, for *Council of Bishops*, read *Codex, Of Bishops*.
		—	103,	— 6, for *four*, read *five*. (The error is in the original.)
		—	126,	— ult. supply signature—*A*. to the Note.
		—	222,	— 26, for *Matervus Colinus*, read *Maternus Cholinus*.
		—	243,	— 3, 4, arrange as a *Hexameter Verse*.
	X.	—	210,	— 49, for *Videlius*, read *Vedelius*.
		—	248,	— ult. add signature—*H*. to the Note.
		—	303,	— ult. for *descessu*, read *decessu*, or *discessu*.
		—	362,	— antepenult. transpose the order of the words.
		—	378,	— insert signature—*H*. in the parenthesis.
	XI.	—	383,	— penult. for *Respublicá*, read *Republicá*.

The *Numbers* to the CONTEMPLATIONS are likewise accidentally omitted in the Tables of Contents to Vols. I. and II.

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